THE BOOKE OF COMMON PRAYER; WITH THE PSALTER OR PSALMES OF DAVID,

Of that Tranſlation which is appointed to be vſed in Churches.



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M.DC.XIX.
¶ *Cum priuilegio.*

An Almanacke for 45. yeeres.

The yeere of our Lord.	The golden number.	Dominicall Letter.	The first day of Lent.	The first day of Leen.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1597.	iii	B	23. January.	9. Febr.	March. 27	2. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iiii	A	12. Febr.	1. March.	Aprill. 16.	22.	25.	4. June.	3. Decem.
1599.	v	G	4. Febr.	21. Febr.	8.	14.	17.	27. Mai.	2.
1600	vi	F	20. Jan.	6.	March. 23	28. Apr.	1.	11.	30. Nou.
1601.	vii	E	8. Febr.	25.	Aprill. 12.	18. Mai.	21.	31.	29.
1602.	viii	D	31. Jan.	17.	4.	10.	13.	23.	28.
1603.	ix	C	20. Febr.	9. March.	24.	30.	2. June.	12. June.	27.
1604.	x	B	5.	22. Febr.	8.	14.	17. Mai.	27. Mai.	2. Decem
1605.	xi	A	27. Jan.	13.	March. 3	6.	9.	19.	1.
1606.	xii	G	16. Febr.	5. Marc.	Aprill. 20.	26.	29.	8. June.	30. Nou.
1607.	xiii	F	1. Febr.	18. Febr.	5.	11.	14.	24. Mai.	29.
1608.	xiiii	E	24. Jan.	10.	March. 27	2.	5.	15.	27.
1609.	xv	D	12. Febr.	1. March.	Aprill. 16.	22.	25.	4. June.	3. Decem.
1610.	xvi	C	4.	21. Febr.	8.	14.	17.	27. Mai.	2.
1611.	xvii	B	20. Jan.	6.	March. 24	19. Apr.	21.	31.	1.
1612.	xviii	A	9. Febr.	25.	Aprill. 12.	18. Mai.	21.	23.	Nou. 26.
1613.	xix	G	31. Jan.	17.	4.	10.	13.	12. June.	28.
1614.	i	F	20. Febr.	9. March.	24.	30.	2. June.	28. Mai.	27.
1615.	ii	E	28 Jan.	22. Febr.	9.	15.	18. Mai.	19.	3. Decem.
1616.	iii	D	16. Febr.	14.	March. 31	6.	9.	8. June.	1.
1617.	iiii	C	1.	5. March.	Aprill. 20.	26.	29.	24. Mai.	30. Nou.
1618.	v	B	24. Jan.	18. Febr.	5.	11.	14.	16.	29.
1619.	vi	A	13. Febr.	10.	March. 28	3.	6.	4. June.	28.
1620.	vii	G	28. Jan.	1. March.	Aprill. 16.	22.	25.	20. Mai.	3. Decem.
1621.	viii	F	17. Febr.	14. Febr.	1.	7.	10.	9. June.	2.
1622.	ix	E	9. Febr.	6. March.	28.	27.	30.	1.	1.
1623.	x	D	25. Jan.	26. Febr.	13.	19.	22.	16. Mai.	30. Nou.
1624.	xi	C	13. Febr.	11.	March. 28	3. Mai.	6.	5. June.	28.
1625.	xii	B	5.	2. March.	Aprill. 17.	23.	26.	28. Mai.	27.
1626.	xiii	A	21 Jan.	22. Febr.	9.	15.	18.	13.	3. Decem.
1627.	xiiii	G	10. Febr.	7.	March. 25	30. Apr.	3.	1. June.	2.
1628.	xv	F	1.	27.	Aprill. 13.	19. Mai.	22.	24. Mai.	30. Nou.
1629.	xvi	E	24. Jan.	18.	5.	11.	14.	16.	29.
1630.	xvii	D	6. Febr.	10.	March. 28	3.	6.	29.	28.
1631.	xviii	C	29. Jan.	23.	Aprill. 10.	16.	19.	20.	27.
1632.	xix	B	17. Febr.	20.	1.	7.	10.	9. June.	2. Decem.
1633.	i	A	2. Febr.	6. March.	Aprill. 21.	27.	30.	25.	1.
1634.	ii	G	25. Jan.	19. Febr.	6.	12.	15.	17. Mai.	30. Nou.
1635.	iii	F	14. Febr.	11. Febr.	March. 29	4.	7.	5. June.	29.
1636.	iiii	E	5.	2. March.	Aprill. 17.	23.	26.	28. Mai.	27.
1637.	v	D	21. Jan.	22. Febr.	9.	15.	18.	13.	3. Decem.
1638.	vi	C	10. Febr.	7.	March. 5.	30. Apr.	3.	2. June.	2
1639.	vii	B	2.	27.	Aprill. 14.	20. Mai.	23.	24. Mai.	1
1640.	viii	A	21. Jan.	19.	5.	11.	14.	12. June.	29. Nou.
1641.	ix	G		10. March.	25.	31.	3. June.		28.

The Golden number.

olden number is so called, because it was written in the Kalender with letters of Gold, right at that day whereon oone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the s and therefore it is also called the Cicle of the Moone, in the which the Solstices and Equinoctials doe return in the Zodiaque.

every yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. alread the whole by 19. and that which resteth is the Golden number for that yeere: if there bee no surplusage,

t the Golden number and Dominicall letter doeth change every yeere the first day of Ianuary. Note also th yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which t world was created, and the day when Christ was conceiued in the wombe of the Virgin Mary.

¶ Iannary hath xxxj. dayes.

				Psalmes.	Morning praier. 1. Lesso.	2. Lesso.	Euening praier. 1. Lesso.	2. Lesso.
1	A	Kalend.	Circumcision.		Gen.17	Rom.ii.	Deut.x.	Col. ii.
2	b	iiii No.			Gen.i.	Matth.i	Gen.ii.	Rom.i.
3	c	iii No.			iii	ii	iiii	ii
4	d	Pri. No			v	iiii	vi	iii
5	e	Nonas.			vii	iiii	viii	iiii
6	f	viii Id.			Esai.lx.	Luke iii	Isa.xlix.	John ii.
7	g	vii Id.	Epiphany.		Gen.ix.	Mat.v.	Gen.xii	Rom.v.
8	A	vi Id.	Lucian.		xiii	vi	xiiii	vi
9	b	v Id.			xv	vii	xvi	vii
10	c	iiii Id.			xvii	viii	xviii	viii
11	d	iii Id			xix	ix	xx	ix
12	e	Pri. Id.	Sol in Aqua		xxi	x	xxii	x
13	f	Idus.	Hillarie.		xxiii	xi	xxiiii	xi
14	g	xix kl.	Februarii.		xxv	xii	xxvi	xii
15	A	xviii kl.			xxvii	xiii	xxviii	xiii
16	b	xvii kl.			xxix	xiiii	xxx	xiiii
17	c	xvi kl.			xxxi	xv	xxxii	xv
18	d	xv kl.	Prisca.		xxxiii	xvi	xxxiiii	xvi
19	e	xiiii kl.			xxxv	xvii	xxxvii	i.Cor.i.
20	f	xiii kl.	Fabian.		xxxviii	xviii	xxxix	ii
21	g	xii kl.	Agnes.		xl	xix	xli	iii
22	A	xi kl.	Vincent.		xlii	xx	xliii	iiii
23	b	x kl.			xliiii	xxi	xlv	v
24	c	ix kl.			xlvi	xxii	xlvii	vi
25	d	viii kl.	Cō. of Paul		Wisd.v.	Act.xxii.	Wisd. vi.	Act.xxvi
26	e	vii kl.			Gen.48	Mat.23	Gen.49	i.Cor.7.
27	f	vi kl.			l	xxiiii	Exod.i.	viii
28	g	v kl.			Exod.ii.	xxv	iii	ix
29	A	iiii kl.			iiii	xxvi	v	x
30	b	iii kl.			vii	xxvii	viii	xi
31	c	Pri.kl.			ix	xxviii	x	xii

¶ March hath xxxj. dayes.

				Psalmes.	Morning prayer. 1. Lesson.	2. Less.	Euening prayer. 1. Less.	2. Less.
1	d	Kalend.	Dauid.		Deu.16	Luk.xii	Deu.17	Eph.vi
2	e	vi No.	Ceruc.		xviii	xiii	xix	Phil.i.
3	f	v No.			xx	xiiii	xxi	ii
4	g	iiii No.			xxii	xv	xxiiii	iii
5	A	iii No.			xxv	xvi	xxvi	iiii
6	b	Pri. No.			xxvii	xvii	xxviii	Colos.i.
7	c	Nonas	Perpetue.		xxix	xviii	xxx	ii
8	d	viii Id.			xxxi	xix	xxxii	iii
9	e	vii Id.			xxxiii	xx	xxxiiii	iiii
10	f	vi Id.			Iosh.i.	xxi	Iosh.2	i.Thes.i
11	g	v Id.			iii	xxii	iiii	ii
12	A	iiii Id.	Gregorie.		v	xxiii	vi	iii
13	b	iii Id.	So in Aries		vii	xxiiii	viii	iiii
14	c	Pri. Id.			ix	Iohn i.	x	v
15	d	Idus.			xxiii	ii	xxiiii	2.Thes.i
16	e	xvii kl.	Aprilis.		Iudg.i.	iii	Iud.2.	ii
17	f	xvi kl.			iii	iiii	iiii	iii
18	g	xv kl.	Edward.		v	v	vi	i.Tim.i
19	A	xiiii kl.			vii	vi	viii	ii. iii.
20	b	xiii kl.			ix	vii	x	iiii
21	c	xii kl.	Benedict.		xi	viii	xii	v
22	d	xi kl.			xiii	ix	xiiii	vi
23	e	x kl.			xv	x	xvi	2.Ti.i.
24	f	ix kl.	Anit.Rex Ia.		xvii	xi	xviii	ii
25	g	viii kl.	Anū. of Ma.		eccle.ii.	xii	Eccle.3	iii
26	A	vii kl.			Iud.xix.	xiii	Iud. 20	iiii
27	b	vi kl.			xxi	xiiii	Ruth.i.	Titus.i
28	c	v kl.			Ruth.2	xv	iii	ii.iii.
29	d	iiii kl.			iiii	xvi	i. Sam.i	Phile.i
30	e	iii kl.			i.Sam.2	xvii	iij	Heb.i.
31	f	Pri.kl.			iiii	xviii	v	ii

¶ February hath xxviij. dayes.

				Psalmes.	Morning prayer 1. Lesso.	2. Less.	Euening prayer. 1. Less.	2 Less.
1	g	Kalen.	Fast.		Exo.xi.	Mark.i.	Exo.xii.	i.cor.xiii
2	A	iiii No.	Puri. of Ma		Wisd.ix	ii	Wis.xii.	xiiii
3	b	iii No.	Blasii.		Exo.xviii	iii	Exo.14.	xv
4	c	Pri.No.			xv	iiii	xvi	xvi
5	d	Nonas	Agathe.		xvii	v	xviii	2.Cor.i.
6	e	Idus.			xix	vi	xx	ii
7	f	vii Id.			xxi	vii	xxii	iii
8	g	vi Id.			xxiii	viii	xxiiii	iiii
9	A	v Id.			xxv	ix	xxvi	v
10	b	iiii Id.	Sol in pisi.		xxviii	x	Leui.18	vi
11	c	iii Id.			Leui.xix	xi	xx	vii
12	d	Pri. Id.			xxvi	xii	Num.xi	viii
13	e	Idus			Nū.xii.	xiii	xiii	ix
14	f	xvi kl.	Valentine.		xiiii	xiiii	xvi	x
15	g	xv kl.	Marche.		xvii	xv	xx	xi
16	A	xiiii kl.			xxi	xvi	xxii	xii
17	b	xiii kl.			xxiii	Lu.vi.i.	xxiiii	xiii
18	c	xii kl.			xxv	vi.i.	xxvii	Gala.i.
19	d	xi kl.			xxx	ii	xxxi	ii
20	e	x kl.			xxxii	iii	xxxv	iii
21	f	ix kl.			xxxvi	iiii	Deut.i.	iiii
22	g	viii kl.			Deu.ii.	v	iii	v
23	A	vii kl.	Fast.		iiii	vi	v	vi
24	b	vi kl.	S.Matthias		Wisd.xix.	vii	eccles.i.	Ephes.i
25	c	v kl.			Deu.vi.	viii	Deu.vii	ii
26	d	iiii kl.			viii	ix	ix	iii
27	e	iii kl.			x	x	xi	iiii
28	f	Pri.kl.			xii	xi	xv	v

¶ April hath xxx. dayes.

				Psalmes.	Morning praier. 1. Lesso.	2. Lesso.	Euening praier. 1. Lesso.	2. Lesso.
1	g	Kalend.			i.Sā.6.	Joh.xix.	i.Sā.7.	Hebr.3
2	A	iiii No.			viii	xx	ix	iiii.
3	b	iii No.	Richard.		x	xxi	xi	v
4	c	Pri.No.	Ambrose.		xii	Acres i.	xiii	vi
5	d	Nonas			xiiii	ii	xv	vii
6	e	viii Id.			xvi	iii	xviii	viii
7	f	vii Id.			xviii	iiii	xix	ix
8	g	vi Id			xx	v	xxi	x
9	A	v Id.			xxii	vi	xxiii	xi
10	b	iiii Id.	Sol in Tau		xxiiii	vii	xxv	xii
11	c	iii Id.			xxvi	viii	xxvii	xiii
12	d	Pri. Id.			xxviii	ix	xxix	Iam.i.
13	e	Idus.			xxx	x	xxxi	ii
14	f	xviii kl.	Mati.		2.Sā.i.	xi	2.Sā.2	iii
15	g	xvii kl.			iii	xii	iiii	iiii
16	A	xvi kl.			v	xiii	vi	v
17	b	xv kl.			vii	xiiii	viii	i. Pet.i
18	c	xiiii kl.			ix	xv	x	ii
19	d	xiii kl.	Alphege.		xi	xvi	xii	iii
20	e	xii kl.			xiii	xvii	xiiii	iiii
21	f	xi kl.			xv	xviii	xvi	v
22	g	x kl.			xvii	xix	xviii	2.Pet.i
23	A	ix kl.	S. George		xix	xx	xx	ii
24	b	viii kl.			xxi	xxi	xxii	iii
25	c	vii kl.	Mark Euā		Eccl.4.	xxii	Eccl.5.	i. Joh.i.
26	d	vi kl.			1.Ki.23.	xxiii	2.Ki.24.	ii
27	e	v kl.			i.Kin.i.	xxiiii	i.Kin.2	iii
28	f	iiii kl.			iii	xxv	iiii	iiii
29	g	iii kl.			v	xxvi	vi	v
30	A	Pri.kl.			vii	xxvii	viii	i.Joh.3

¶ May hath xxxj dayes.

Psalmes.				Morning prayer.		Euening prayer.	
				1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	b	Kalend.	Philip & Ia.	Ecclesi.7	Act.viii	Eccle.9	Iame i
2	c	vi	Ia.	1.Sam.3	xxviii	1.Sam.5	Rom.i
3	d	iv	Inuen.	xi	Mat.1.	xii	ii
4	e	iiii	No. the Crosse.	xiii	ii	xiiii	iii
5	f	iii	No.	xv	iii	xvi	iiii
6	g	Pri.	No. Ioh. Euan	xvii	iiii	xviii	v
7	A	Nonas.		xix	v	xx	vi
8	b	viii	Id.	xxi	vi	xxii	vii
9	c	vii	Id.	2.Sam.1	vii	2.Sam.2	viii
10	d	vi	Id.	iii	viii	iiii	ix
11	e	v	Id.	v	ix	vi	x
12	f	iiii	Id. Sol in Gem	vii	x	viii	xi
13	g	iii	Id.	ix	xi	x	xii
14	A	Pri.	Id.	xi	xii	xii	xiii
15	b	Idus.		xiii	xiii	xiiii	xiiii
16	c	xvii	kl. Iunii.	xv	xiiii	xvi	xv
17	d	xvi	kl.	xvii	xv	xviii	xvi
18	e	xv	kl.	xix	xvi	xx	i.Cor.i.
19	f	xiiii	kl. Dunstane.	xxi	xvii	xxii	ii
20	g	xiii	kl.	xxiii	xviii	xxiiii	iii
21	A	xii	kl.	xv	xix	Ezra.ii	iiii
22	b	xi	kl.	Ezra.3	xx	iiii	v
23	c	x	kl.	v	xxi	vi	vi
24	d	ix	kl.	vii	xxii	ix	vii
25	e	viii	kl.	Nehe.i.	xxiii	Nehe.2	viii
26	f	vii	kl. Augustine.	iiii	xxiiii	v	ix
27	g	vi	kl.	vi	xv	viii	x
28	A	v	kl.	ix	xxvi	x	xi
29	b	iiii	kl.	xiii	xxvii	Est.i.	xii
30	c	iii	kl.	Est.ii.	xxviii	iii	xiii
31	d	Pzid.	kl.	iiii	Mark.i	v	xiiii

¶ Iune hath xxx dayes

Psalmes.				Morning praier.		Euening praier.	
				L ſſ	2. Lesſo	1. L ſſo	2. Lesſon.
1	e	Kalend.		Esther.6	Mark.2	Est.viii.	i. cor.xv
2	f	iiii	No.	viii	iii	ix	xvi
3	g	iii	No. Michaeme	Iob i.	iiii	Iob ii.	2. cor.i.
4	A	Pri.	No.	iii	v	iiii	ii
5	b	Nonas.	Boniface.	v	vi	vi	iii
6	c	viii	Id.	vii	vii	viii	iiii
7	d	vii	Id.	ix	viii	x	v
8	e	vi	Id.	xi	ix	xi	vi
9	f	v	Id.	xiii	x	xiii	vii
10	g	iiii	Id.	xv	xi	xv	viii
11	A	iii	Id. Barnabe.	Eccle.1	Act. 14.	Eccl.xii	Act.xv.
12	b	Pri.	Id. Sol in Cai	Iob 17.	Mar.xii	Iob xix.	2.cor.ix.
13	c	Idus.	Solſtitium eſt	xx. (18.	xiii	xxi	x
14	d	xviii	kl. Iulii.	xxii	xiiii	xxiii	xi
15	e	xvii	kl.	24.25.	xv	26.27.	xii
16	f	xvi	kl.	xxvii	xvi	xxix	xiii
17	g	xv	kl.	xxx	Luk.i.	xxxi	Gala.i.
18	A	xiiii	kl.	xxxii	ii	xxxiii	ii
19	b	xiii	kl. Mar.of K.I.	xxxiiii	iii	xxxv	iii
20	c	xii	kl. Edward.	xxxvi	iiii	xxxvii	iiii
21	d	xi	kl.	xxxviii	v	xxxix	v
22	e	x	kl.	xl	vi	xli	vi
23	f	ix	kl. Fast.	xlii	vii	Pzm.i.	Eph.i.
24	g	viii	kl. Iohn Bapt	Mal.3.	Mat.3.	Mala.4	Mat.14
25	A	vii	kl.	Pzo.ii.	Luk.8.	Pzm.3	Ephe.2
26	b	vi	kl.	iiii	ix	v	iii
27	c	v	kl.	vi	x	vii	iiii
28	d	iiii	kl. Fast.	viii	xi	ix	v
29	e	iii	kl. Peter Apo.	ecclo.15	Acts iii.	Eccl.xlv.	Act.iiii.
30	f	Pzid.	kl.	Pzm.v.	Luk.xii	Pzm.xi	Ephe.6

¶ July hath xxxj dayes.

Psalmes.				Morning prayer.		Euening prayer.	
				1. Les	2. Lesſo.	1. Leſſ.	2. Leſſon
1	g	Kalend.	Vincl. of Ma.	Pzo. xii	Luk.13	Pzo. 13	Phil. i
2	A	vi	No.	xiiii	xviii	xv	ii
3	b	iv	No. Martin.	xvi	xx	xvii	iii
4	c	iiii	No.	xviii	xxi	xix	iiii
5	d	iii	No.	xx	xxii	xxi	Thiol. i.
6	e	Pzi.	No. Dog daies	xxii	xxiii	xxiii	ii
7	f	Nonas.		xxiiii	xix	xxv	iii
8	g	viii	Id.	xxvi	xx	xxvii	iiii
9	A	vii	Id.	xxviii	xxi	xxix	i. thel.i.
10	b	vi	Id.	xxx	xxii	eccles.i.	ii
11	c	v	Id.	Eccle.2	xxiii	iii	iii
12	d	iiii	Id. Sol in Leo	iiii	xxiiii	v	iiii
13	e	iii	Id.	vi	Ioh.i.	vii	v
14	f	Pzi.	Id.	viii	ii	ix	2.thel.i.
15	g	Idus.	Swithune.	x	iii	xi	ii
16	A	xvii	kl. Auguſt.	xii	iiii	Iere.i.	iii
17	b	xvi	kl.	Iere.ii.	v	iii	i.Tim.i
18	c	xv	kl.	iiii	vi	v	ii.iii.
19	d	xiiii	kl.	vi	vii	vii	iiii
20	e	xiii	kl. Margaret.	viii	viii	ix	v
21	f	xii	kl.	x	ix	xi	vi
22	g	xi	kl. Magdalen.	xii	x	xiii	2.Tim.i
23	A	x	kl.	xiiii	xi	xv	ii
24	b	ix	kl. Faſt.	xvi	xii	xvii	iii
25	c	viii	kl. ames Apo.	eccl.21.	xiii	eclu.29.	iiii
26	d	vii	kl. Anne.	Ier.18.	xiiii	Iere.xix	Titus i.
27	e	vi	kl.	xx	xv	xxi	ii.iii.
28	f	v	kl.	xxii	xvi	xxiii	Phile.i.
29	g	iiii	kl.	xxiiii	xvii	xxv	Hebre.i.
30	A	iii	kl.	xxvi	xviii	xxvii	ii
31	b	Pzid.	kl.	xxviii	xix	xxix	iii

¶ August hath xxxj dayes

Psalmes.				Morning prayer.		Euening prayer.	
				1. Leſſ.	2. Leſſon.	Leſſo.	2. Leſſon.
1	c	Kalend.	Lammas.	Ier. 30.	Ioh.20.	Ier.31.	Heb.iii.
2	d	iiii	No.	xxii	xxi	xxiii	v
3	e	iii	No.	xxiiii	Actes i.	xxv	vi
4	f	Pzi.	No.	xxvi	ii	xxvii	vii
5	g	Nonas.		xxviii	iii	xxix	viii
6	A	viii	Id. Tranſligu.	xl	iiii	xli	ix
7	b	vii	Id. name of Ie.	xlii	v	xliii	x
8	c	vi	Id.	xliiii	vi	xlv. xlvi.	xi
9	d	v	Id.	xlvii	vii	xlviii	xii
10	e	iiii	Id. Laurence.	xlix	viii	l	xiii
11	f	iii	Id.	li	ix	lii	Iam. i.
12	g	Pzi.	Id. Sol in vig.	Lam. i.	x	Lam.ii.	ii
13	A	Idus		iii	xi	iiii	iii
14	b	xix	kl. Septembr.	v	xii	Ezec.ii	iiii
15	c	xviii	kl.	Eze.iii.	xiii	vi	v
16	d	xvii	kl.	vii	xiiii	viii	i.Pet.i.
17	e	xvi	kl.	xiiii	xv	xviii	ii
18	f	xv	kl.	xxiii	xvi	xxiiii	iii
19	g	xiiii	kl.	Dan.i.	xvii	Dan.ii.	iiii
20	A	xiii	kl.	iii	xviii	iiii	v
21	b	xii	kl.	v	xix	vi	ii.Pet.i
22	c	xi	kl.	viii	xx	viii	ii
23	d	x	kl. Faſt.	ix	xxi	x	iii
24	e	ix	kl. Bartho. Ap	eccl.25.	xxii	eccl.29.	i.Ioh.i.
25	f	viii	kl.	Dan.xi.	xxiii	Dan.xii	ii
26	g	vii	kl.	xiiii	xxiiii	Pzo.30.	iii
27	A	vi	kl.	Pole.i.	xxv	Hol.2.3	iiii
28	b	v	kl. Auguſtine.	iiii	xxvi	v.vi.	v
29	c	iiii	kl. Behead. of	vii	xxvii	viii	2,3.Ia.
30	d	iii	kl. Iohn.	ix	xxviii	x	Iude
31	e	Pzid.	kl.	xi	Mat.i.	xii	Rom.

Note that the 13. of Daniel, touching the hiſtory of Suſanna, to be read vntil theſe words: *And king Aſtiages, &c.*

¶ September hath xxx. dayes.

Plannes.				Morning praier.		Euening praier.	
				1. Lesson	2. Lesso	1. Lesson	2. Lesso
1	f	Kalend.	Giles.	Hose. 13	Mat. ii.	Hos. 14.	Rom. ii
2	g	iiii No.		Joel. i.	iii	Joel. ii.	iii
3	A	iii No.		iii	iiii	Amos i.	iiii
4	b	Pri. No.		Amos ii	v	iii	v
5	c	Nonas.	Dogdayes	iiii	vi	v	vi
6	d	viii. Id.	ende.	v	vii	vii	vii
7	e	vii Id.	Enur. bish.	viii	viii	ix	viii
8	f	vi Id.	Na. of Ma	Obadi. i	ix	Jona. i.	ix
9	g	v Id.		Jon. 2. 3	x	iiii	x
10	A	iiii Id.		Mica. i.	xi	Mica. 2	xi
11	b	iii Id.		iii	xii	iiii	xii
12	c	Pri. Id.	Sol in Libr.	v	xiii	vi	xiii
13	d	Idus.		vii	xiiii	Nahū. i	xiiii
14	e	xviii kl.	Holycrosse.	Nahū. 2	xv	iii	xv
15	f	xvii kl.	æquino &	Haba. i.	xvi	Haba. 2	xvi
16	g	xvi kl.	autumnale	iii	xvii	Zeph. i.	i. Cor. i.
17	A	xv kl.	Lambert.	Zeph. ii.	xviii	iii	ii
18	b	xiiii kl.		Hag. i.	xix	Hag. ii.	iii
19	c	xiii kl.		Zech. i.	xx	Zec. 2, 3	iiii
20	d	xii kl.	Fast.	iiii. b.	xxi	vi	v
21	e	xi kl.	S. Matthew.	eccle. 35	xxii	eccl. 38.	vi
22	f	x kl.		Zech. viii	xxiii	Zech. 8.	vii
23	g	ix kl.		ix	xxiiii	x	viii
24	A	viii kl.		xi	xxv	xii	ix
25	b	vii kl.		xiii	xxvi	xiiii	x
26	c	vi kl.	Tiburtian.	Mala. i.	xxvii	Mala. 2	xi
27	d	v kl.		iii	xxviii	iiii	xii
28	e	iiii kl.		Tobi. i.	Mark. i.	Tobi. ii	xiii
29	f	iii kl.	S. Michael.	eccle. 39	ii	eccl. 44.	xiiii
30	g	Pri. kl.	Hierome.	Tobi. 3.	iii	Tobi. 4.	xv

¶ October hath xxxj dayes.

Plannes.				Morning praier.		Euening praier.	
				1. Lesso	2. Lesso.	1. Lesso	2. Lesson
1	A	Kalend.	Remige.	Tobi. 5.	Mar. 4.	Iosu 20	i. cor. i
2	b	vi No.		vii	v	Iosu. 22	ii. cor.
3	c	v No.		ix	vi	Tobi. 7.	ii
4	d	iiii No.		xi	vii	xii	iii
5	e	iii No.		xiii	viii	xiii	iiii
6	f	Pri. No.	Fayth.	Iudit. i.	ix	Iudit. ii	v
7	g	Nonas		iii	x	iiii	vi
8	A	viii Id.		v	xi	vi	vii
9	b	vii Id.	Dennis.	vii	xii	viii	viii
10	c	vi Id.		ix	xiii	x	ix
11	d	v Id.		xi	xiiii	xii	x
12	e	iiii Id.	S. Ia in Scor	xiii	xv	xiiii	xi
13	f	iii Id.	Edward.	xv	xvi	xvi	xii
14	g	Pri. Id.		Wisd. i.	Iuk. di. i.	Wis. ii.	xiii
15	A	Idus.		iii	vi. i.	iiii.	Gala. i.
16	b	xvii kl.	Nouemb.	v	ii	vi	ii
17	c	xvi kl.	Etheldred	vii	iii	viii	iii
18	d	xv kl.	Luke Euan	Eccle. ii.	iiii	Iob i.	iiii
19	e	xiiii kl.		Wis. ix.	v	Wis. x.	v
20	f	xiii kl.		xi	vi.	xii	vi
21	g	xii kl.		xiii	vii	xiiii	Ephes.
22	A	xi kl.		xv	viii	xvi	ii
23	b	x kl.		xvii	ix	xviii	iii
24	c	ix kl.		xix	x	eccle. i.	iiii
25	d	viii kl.	Crispine.	eccle. ii.	xi	iii	v
26	e	vii kl.		iiii	xii	v	vi
27	f	vi kl.	Fast.	vi	xiii	vii	Phil. i.
28	g	v kl.	Sim. & Iude	Iob. 24. 25	xiiii	Iob 42.	ii
29	A	iiii kl.		eccle. 8.	xv	eccl. ix.	iii
30	b	iii kl.		x	xvi	xi	iiii
31	c	Pri. kl.	Fast.	xii	xvii	xiii	Coloss i.

¶ November hath xxx. dayes.

Plannes.				Morning praier.		Euening praier.	
				1. Lesso	2. Lesson	1. Lesso	2 Lesso
1	A	Kalend	All Saints.	Wisd. 3	Heb. 11.	Wisd. 5	Apoc. xx
2	b	iiii No.		eccle. 14	Luk. xi	eccle. xi	Colo. ii
3	c	iii No.		xvi	xii	xvii	iii
4	d	Pri. No.		xviii	xiii	xix	iiii
5	e	Nonas.	Papists conf	xx	xiv	xxi	i. thes. i.
6	f	viii Id.	Leonard.	xxii	xvi	xxiii	ii
7	g	vii Id.		xxiiii	xviii	xxv	iii
8	A	vi Id.		xxvii	xviiii	xxviii	iiii
9	b	v Id.		xxix	John i.	xxx	v
10	c	iiii Id.		xxxi	ii	xxxii	ii. thes. i
11	d	iii Id.	Q. Martin.	xxxiii	iii	xxxiiii	ii
12	e	Pri. Id.	Sol in Sagit.	xxxv	iiii	xxxvi	i. ti
13	f	Idus.	Brice.	xxxvii	v	xxxviii	i. tim. i.
14	g	xviii kl.	Decembris	xxxix	vi	xl	ii. tit.
15	A	xvii kl.	Machute.	xli	vii	xlii	iiii
16	b	xvi kl.		xliii	viii	xliiii	v
17	c	xv kl.	Hugh bisho	xlv	ix	xlvi	vi
18	d	xiiii kl.		xlvii	x	xlviii	ii. tim. i
19	e	xiii kl.		xlix	xi	l	ii
20	f	xii kl.	Edm. k & m	li	xii	Baru. i.	i
21	g	xi kl.		Baru. 2	xiii	iii	iii
22	A	x kl.	Cicilie.	iiii	xiiii	v	Tit. i.
23	b	ix kl.	Clement.	vi	xv	Ioel. i.	i. iii.
24	c	viii kl.		Isai. ii.	xvi	iii	phile. i.
25	d	vii kl.	Katherine.	iiii	xvii	v	Hebr. i.
26	e	vi kl.		vi	xviii	vii	i
27	f	v kl.		viii	xix	ix	iii
28	g	iiii kl.		x	xx	xi	iiii
29	A	iii kl.	Fast.	xii	xxi	xiii	v
30	b	Pri. kl.	Andrew Ap.	Pro. xi.	Acres i	Pro. xii	ii

Note, that ỳ begynning of ỳe pro. & ỳ end of Eccles. (vnto) ver. 6. But a griefe of heart, &c. must be read with the 25. Chap.

Note that the 46. Chapter of Ecclesiasticus is to be read vnto these words. And after his death, &c.

¶ December hath xxxj dayes

Plannes.				Morning prayer.		Euening prayer.	
				1. Lesso.	2. Lesso.	1. Lesso.	2. Lesso
1	f	Kalend.		Esa. 24	Act. ii.	Esa. 25	Heb. viii
2	g	iiii No.		xxi	iii	xxii	viii
3	A	iii No.		xxiii	iiii	xxv	ix
4	b	Pri. No.		xxvi.	v	xxvii	x
5	c	Nonas.		xxviii	vi	xxviii	xi
6	d	viii Id.	Nicho. Bi.	i. v.	vi. vii.	xxxi	xii
7	e	vii Id.	Cõcey. Ma.	xxxii	vi. viii.	xxxiii	xiii
8	f	vi Id.		xxxv	viii	xxx	Iam. i.
9	g	v Id.		xxxi	ix	xxxii	ii
10	A	iiii Id.		xxxiii	x	xxxiii	iii
11	b	iii Id.		xxxv	xi	xxxvi	iiii
12	c	Pri. Id.	Sol in Cap.	xxxvii	xii	xxxviii	v
13	d	Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
14	e	xix kl.	Ianuarii.	xli	xiiii	xlii	ii
15	f	xviii kl.		xliii	xv	xliiii	iii
16	g	xvii kl.	Sapientia.	xlv	xvi	xlvi	iiii
17	A	xvi kl.		xlvii	xvii	xlviii	v
18	b	xv kl.		xlix	xviii	l	ii. Pet. i
19	c	xiiii kl.		li	xix	lii	ii
20	d	xiii kl.	Fast.	liii	xx	liiii	iii
21	e	xii kl.	Thom. Apo.	Pro. 23	xxi	Pro. 24	i. Joh. i.
22	f	xi kl.		Esa. lv.	xxii	Esa. 56	ii
23	g	x kl.		lvii	xxiii	lviii	iii
24	A	ix kl.	Fast.	lx	xxiiii	lx	iiii
25	b	viii kl.	Natiuit.	Esa. ix.	Luk. ii.	Esa. xii	Tit. iii
26	c	vii kl.	Steuen.	Pro. 28.	Act. 6. 7	eccle. 4.	Act. viii
27	d	vi kl.	Iohn.	eccles. 5	Reue. i.	eccle. 6.	Rom. xi.
28	e	v kl.	Innocents.	Jer. 31.	Act. xv.	Wisd. i.	Joh. i.
29	f	iiii kl.		Esa. 61.	xvi.	Esa. lxii	i. Joh.
30	g	iii kl.		lxiii	xvii	lxiiii	ii. Joh.
31	A	Pri. kl.	Siluest. Bi.	lxv	xviii	lxvi	Jude

¶ *Proper Lessons to be read for the first Lessons both* at Morning and Euening Prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

Sundayes of Aduent.	¶Mattens.	¶Euensong.
The first.	Isaiah.i.	Isaiah.ii.
ii	v	xxxiiii
iii	xxxv	xxxvi
iiii	xxx	xxxii
Sundayes after Christmas.	**¶For Morning.**	**¶ For Euening.**
The first.	xxxviii	xxxviiii
ii	xli	xliii
Sundayes after the Epiphanie.	**¶ For Morning.**	**¶ For Euening.**
The first.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Gen.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii
Lent.	**¶For Morning.**	**¶For Euening.**
First Sunday.	Gen.xix.	Gen.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi	ix	x
Easter day.	¶For Euening.	¶For Moining.
i.Lesson.	Exod.xii.	Exod.xiiii.
ii.Lesson.	Rom.vi.	Actes.ii.

¶ *Sundayes after Easter.*

	¶For Morning.	¶For Euening.
The first.	Rom.xvi.	Romb.xvii.
ii	xviii	xv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sundais after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.	¶For Morning.	¶For Euening.
i.Lesson.	Deut.xvi.	Wisdome.i.
ii.Lesson.	Actes. x. Then Peter opened his mouth, &c.	Acts.xix. It fortuned that while Apollo was at Corinth, &c. vnto After these things.

Trinitie Sunday.	¶For Morning.	¶For Euening.
i.Lesson.	Gen.xviii.	Iosh.x.
ii.Lesson	Matth.iii.	

¶ *Sundayes after Trinitie.*

	¶For Morning.	¶For Euening.
The first.	Iosuah.x.	Iohn.xxiii.
ii	Judic.iiii.	Judic.v.
iii	1.Samuel.ii.	1.Samuel.iii.
iiii	xii	xiii
v	xv	xvi
vi	2.Samuel.xii.	2.Samuel.xxi.
vii	xxii	xxiiii
viii	1.Kings.xiii.	1.King.xvii.
ix	xviii.	xix
x	xxi	xxii
xi	2.Kings.v.	2.King.ii.
xii	x	xviii
xiii	xix	xxiii.
xiiii	Jeremi.v.	Jeremi.xxii.
xv	xxxv	xxxvi
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel.iii.	Daniel. vi.
xx	Joel.ii.	Micha. vi.
xxi	Abac.ii.	Pyouerb.i.
xxii	Pyouerb.ii.	iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ *Lessons proper for Holy dayes.*

	¶For Morning.	¶ For Euening.
S.Andrewe.	Pyouerb.xx.	Pyouerb xxi.
S.Thomas Apost.	xxiii.	xxiiii.
Christmas day.		
i.Lesson.	Esai.ix.	Esai.vii. Moreouer the Lord spake once, &c.
ii.Lesson.	Luke.ii. vnto Good will toward men.	Titus. iii. The kindnesse and loue, &c.
S.Steuen.		
i.Lesson.	Pyouer.xxviii.	Eccle.iiii.
ii.Lesson.	Actes. vi. & vii. And Steuen full of faith & power, &c. vnto And when xl. yeeres &c.	Acts.vii. And when xl. yeeres were expired there appeared vnto Moses, &c. vnto But he being full of the holy Ghost &c.

¶ For Morning.	For Euening.		For Morning.	For Euening.
S. Iohn				
i. Lesson.	Ecclesiastes. v.	Ecclesiast. vi.	S. Marke.	Eccles iiii.	Eccles. v.
ii. Lesson.	Reuel. i.	Reuel. xvii.			
Innocents.	Iere. xxxi. vnto I haue surely heard Ephraim.	Wisdome. i.	Philip & Iacob	Eccles vii.	Eccles. ix.
			Ascension day.	Deut. x.	ii. Sam. ii.
Circumcision day.			Munday in whitsun weeke.		
i. Lesson.	Gene. xvii.	Deut. x. vnto And now Israel, &c.	i. Lesson.	Gene. xi. vnto, These are the generations of Shem.	Numb. xi. Gather vnto me 70. men, &c. vnto Moses gate him into the campe, &c.
ii. Lesson.	Rom. ii.	Colos. ii.			
Epiphanie.					
i. Lesson.	Isaiah. xl.	Isaiah xlix.			
ii. Lesson.	Luke iii. vnto Being as was supposed the son of Ioseph.	Iohn ii. vnto After this hee went to Capernaum.	ii. Lesson.	i. Cor. xii.	
			Tuesday in whitsun weeke.	i. Sam ix. Dauid came to Samuel to Rama, &c.	Deut. xx.
Conuersion of S. Paul.			S. Barnabe.		
i. Lesson.	Wisdome v.	Wisdome vi.			
ii. Lesson.	Actes xxii. vnto, They heard him.	Actes xxvi.	i. Lesson.	Eccles. x.	Eccles xii.
			ii. Lesson.	Actes. xiiii.	Actes xv. vnto After certaine dayes.
			S. Iohn Baptist.		
Purification of ỹ virgin Mary.	Wisdome ix.	Wisdome xii.	i. Lesson.	Mala. iii.	Mala. iiii.
			ii. Lesson.	Matth. iii.	Matth. xiii. vnto When Iesus heard.
Saint Matthias.	Wisdome. xix.	Eccles. i.	Saint Peter.		
			i. Lesson.	Eccius. xv.	Eccius. xix.
Annunciation of our Lady.	Eccles. ii.	Eccles. iii.	ii. Lesson.	Actes. iii.	Actes iiii.
Wednesday before Easter.	Hosea. xiii.	Hosea xiiii.	Saint Iames.	Eccius. xxi.	Eccius. xxiii.
Thursday afore Easter.	Daniel ix.	Iere. xxxi.	S. Bartholomew	xxii	xxix
			Saint Matthew.	Eccius. xxxv.	Eccius. xxxviii
Good Friday.	Genesis xxii.	Esai. liii.	Saint Michael.	xxxix	xliii
Easter Euen.	Zechariah. ix.	Exodus xiii.	Saint Luke.	ii	Iob. i.
Munday in Easter weeke.			Simon and Iude i. Lesson	Iob. xviii. xxv.	xlii.
i. Lesson.	Exodus xvi.	Exodus xvii.	All Saintes.		
ii. Lesson.	Matth. xxviii.	Actes. iii.	i. Lesson.	Wisd. iii. vnto Wherefore blessed is the barren.	Wisd. v. vnto He shall take to &c.
Tuesday in Easter weeke.			ii. Lesson.	Hebr. xi. xii. Saints by faith. vnto, If yee endure chastening.	Apocalyp. xix. vnto, And I saw an Angel stand.
i. Lesson.	Exodus xx.	Exodus xxxii.			
ii. Lesson.	Luke xviii. vnto, And beholde two of them.	i. Corinth. xv.			

¶ Proper

¶ Proper Pſalmes on certaine dayes.

	For Morning.		For Euening.	
Chriſtmas day	Pſalm.	xcvij. xlv. lxxxv.	Pſalm.	lxxxix. cx. cxxxii.
Eaſter day.	Pſalm.	ij. lvij. cxi.	Pſalm.	cxiij. cxiiij. cxviij.
Aſcenſion day	Pſalm.	viij. xv. xxj.	Pſalm.	xxiiij. xlviij. cviij.
Whitſunday.	Pſalm.	xlv xlviij.	Pſalm.	civ. cxlv.

¶ Lammas Leuerets

Septuageſima. Sexageſima. Quinquageſima. Quadrageſima.	before Eaſter.	ix. weekes. viij. weekes. vij. weekes. vj. weekes.
Rogations. Whitſunday. Trinitie ſunday.	after Eaſter.	v. weekes. vij. weekes. viij. weekes.

¶ The order how the reſt of holy Scripture beſide the Pſalter, is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning & Euening Prayer, and ſhall bee read through euery yere once, except certaine Bookes and chapters which bee leaſt edifying, and might beſt be ſpared, and therefore be left vnreade.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thrife beſide the Epiſtles and Goſpels: except the Reuelation, out of the which there be only certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhal be read euery day: Finde the day of the Moneth in the Kalender going before, and there ye ſhal perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo that the Collect, Epiſtle and Goſpel appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may bee diuided into foure euen parts, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhall bee read againe the day following, except it bee Sunday, which hath proper Leſſons of the Old Teſtament appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall be read: there you ſhal read to the end of the Chapter.

Item, ſo often as the firſt Chapter of S. Matthew, is read either for Leſſon or Goſpel, yee ſhal beginne the ſame at verſe xviij. *Now the birth of Ieſus Chriſt was, &c.* And the thirde Chapter of S. Lukes Goſpel ſhall bee reade into the middle of verſe xxiij. *Being as men ſuppoſed the ſonne of Ioſeph, &c.*

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowen that *Eaſter Terme* beginneth alwayes the xvij. day after Eaſter, reckoning Eaſter day for one: & endeth the Munday next after the Aſcenſion day.

¶ *Trinitie Terme* beginneth xij dayes after Whitſunday, and continueth xix. dayes.

¶ *Michaelmas Terme* beginneth the ix. or x. day of October, and endeth the xxvij. or xxix. day of Nouember.

¶ *Hillarie Terme* beginneth the xxiij. or xxiiij. day of Ianuarie, and endeth the xij. or xiij. day of Februarie.

¶ In Eaſter Terme, on the *Aſcenſion day*. In Trinitie Terme, on the Natiuitie of *S. Iohn Baptiſt*. In Michaelmas Terme, on the feaſt of *All Saints*. In Hillarie Terme on the feaſt of the *Purification* of our Lady, the Kings Iudges of Weſtminſter doe not vſe to ſit in Iudgement, nor vpon any *Sundayes*.

¶ The Table for the order of the Pſalmes to be ſaid at Morning and Euening prayer.

	¶ Pſalmes for morning prayer.	¶ Pſalmes for Eueningprayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Iuue iiii.
25	Iuue v.	Iuue iiii.
26	Iuue v.	Iuue iiii.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ These to be obſerued for holy dayes, and none other

The daies of the feaſtes of the *Circumciſion* of our Lord Ieſus Chriſt.
Of the *Epiphanie*.
Of the *Purification* of the bleſſed virgine.
Of Saint *Matthias* the Apoſtle.
Of the *Annunciation* of ỹ bleſſed virgin.
Of Saint *Marke* the Euangeliſt.
Of Saint *Philip & Iacob* the Apoſtles.
Of the *Aſcenſion* of our Lord Ieſus Chriſt
Of the Natiuitie of Saint *Iohn Baptiſt*.
Of Saint *Peter* the Apoſtle.
Of Saint *Iames* the Apoſtle
Of Saint *Bartholomewe* the Apoſtle
Of Saint *Matthew* the Apoſtle
Of Saint *Michael* the Archangel.
Of Saint *Luke* the Euangeliſt.
Of Saint *Simon* and *Iude* the Apoſtles.
Of *All Saintes*.
Of Saint *Andrewe* the Apoſtle.
Of Saint *Thomas* the Apoſtle
Of the *Natiuity* of our Lord.
Of Saint *Stewen* the Martyr.
Of Saint *Iohn* the Euangeliſt.
Of the holy Innocents.
Munday and Tuiſday in Eaſter weeke.
Munday and Tuiſday in Whitſun weeke.

THE BOOKE OF COMMON

Prayer, and administration of the Sacraments.

¶ The order where Morning and Euening prayer shall be vsed and said.

THe Morning and Euening Prayer shalbe vsed in the accustomed place of the Church, Chappel, or Chãcel, except it shalbe otherwise determined by the Ordinary of the place, and the Chancels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeere of the reigne of King Edward *the sixt, according to the Act of Parliament, in that case made and prouided.*

¶ An order for Morning Prayer dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

*Ezek. 18. 21, 22.

AT* what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord.

*Psal. 51. 3.

*I doe know mine owne wickednesse, and my sinne is alway against me.

*Psal. 51. 9.

*Turne thy face away from our sinnes (O Lord,) and blot out all our offences.

*Psal. 51. 17.

*A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

*Ioel 2. 13.

*Rent your hearts & not your garments, and turne to the Lord your God, because he is gentle and mercifull, hee is patient, and of much mercy, and such a one that is sory for your afflictions.

*Dan. 9. 9, 10.

*To thee (O Lord God) belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

*Iere. 10. 24.

*Correct vs (O Lord) & yet in thy iudgement: not in thy fury, lest we should be consumed and brought to nothing.

*Psal. 6. 1.

*Amend your liues, for the Kingdome of God is at hand.

*Matth. 3. 2.

*I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

*Luke 15. 18, 19.

*Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

*Psal. 143. 2. 1. Iohn 1. 8.

*If we say that we haue no sinne, we deceiue our selues: and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednes, & that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiuenes of the same by his infinite goodnes & mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thankes for the great benefits that we haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things that be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompany mee with a pure heart and humble voyce, vnto the Throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe: we haue followed too much the deuices and desires of our owne hearts: wee haue offended against thy holy

Lawes: wee haue left vndone those things which we ought to haue done, and wee haue done those things which wee ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpō vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that bee penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord: & grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ *The absolution or remission of sinnes to bee pronounced by the Minister alone.*

ALmighty God, the Father of our Lord Iesus Christ, which desireth not ỹ death of a sinner, but rather that hee may turne from his wickednes, and liue, and hath giuen power & commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them which truely repent, & vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure & holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere. Amen.

¶ *Then shall the Minister begin the Lords prayer with a lowd voyce.*

OVr Father which art in Heauen, hallowed be thy Name. Thy Kingdome come. Thy will bee done in earth, as it is in heauē. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation. But deliuer vs frō euil. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Minister.

O God make speed to saue vs.

Answere.

O Lord make haste to helpe vs.

Minister.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praise ye the Lord.

¶ *Then shall be said or sung this Psalme following.*

Venite exultemus. Psal. 95.

OCome, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all ỹ corners of the earth: and the strength of the hilles is his also.

The sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs worship and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: & we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: proued me, and saw my workes.

Forty yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.
As it was in the beginning is now, &c.

¶ *Then shall follow certaine Psalmes in order as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for the day. And at the end of euery Psalme throughout the yeare, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis *shall be repeated.*

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ *Then shall bee read two Lessons distinctly with a lowd voyce that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning himself, as hee may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as it appointed in the Kalender. And in the ende of euery Chapter, he shall say,* Here endeth such a Chapter of such a Booke.

¶ *And (to the end the people may the better heare) in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading, and likewise the Epistle and Gospel.*

¶ *After the first Lesson, shall follow* Te Deum laudamus *in English daily through the whole yeare.*

Te Deum laudamus.

WE praise thee, O God: wee knowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels cry allowd: the heauens and all the powers therein.

To thee Cherubin and Seraphin continually doe cry,

Holy, holy, holy, Lord God of Sabbaoth.

Heauen and earth are full of the Maiestie of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite maieſtie.

Thy honourable: true, and onely Sonne.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art ỹ euerlaſting Son: of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou hadſt ouercome the ſharpeneſſe of death: thou didſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt on the right hand of God: in the glory of the Father.

Wee beleeue that thou ſhalt come: to be our Iudge.

We therfore pray thee help thy ſeruãts: whõ thou haſt redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And wee worſhip thy Name: euer world without end.

Vouchſafe, O Lord: to keepe vs this day without ſinne.

O Lord haue mercie vpon vs: haue mercie vpon vs.

O Lord let thy mercy lighten vpon vs: as our truſt is in thee.

O Lord in thee haue I truſted: let mee neuer be confounded.

Or this Canticle, Benedicite omnia opera Domini.

Benedicite.

O All ye workes of the Lord, bleſſe yee the Lord: praiſe him, and magnifie him for euer.

O yee Angels of the Lord, bleſſe yee the Lord: praiſe him, & magnifie him for euer.

O ye heauens, bleſſe yee the Lord: praiſe him, and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye Sunne & Moone, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye ſtarrs of heauen, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye ſhowres & deaw, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O yee winds of God, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye winter and Summer, bleſſe yee the Lord: praiſe him, & magnifie him for euer.

O ye dewes and froſts, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye froſt and cold, bleſſe yee the Lord: praiſe him, and magnifie him for euer.

O ye yce and ſnow, bleſſe yee the Lord: praiſe him, and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye light and darkeneſſe, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him, and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O yee welles, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye ſeas and floods, bleſſe yee the Lord: praiſe him, and magnifie him for euer.

O yee whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him, & magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him, and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him, & magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him, and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him, and magnifie him for euer

O Ananias, Azarias, & Miſael, bleſſe ye the Lord: praiſe him, & magnifie him for euer.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaid Benedictus Dominus Deus Iſrael, *in Engliſh, as followeth.*

Benedictus. Luke 1.68.

BLeſſed be the Lord God of Iſrael: for he hath viſited & redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue been ſince ỹ world began.

That wee ſhould bee ſaued from our ene-

mies: and from the hands of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy couenant.

To performe the oath which he sware to our forefather Abraham: that hee would giue vs.

That we, being deliuered out of the hands of our enemies: might serue him wout feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt bee called the Prophet of the highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this. C. Psalme. Iubilate.

Iubilate Deo

O Be ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, & come before his presence with a Song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his courts with praise: bee thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people, standing.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell, ỹ third day he rose againe frō the dead, he ascended into heauen, & sitteth on ỹ right hand of God the Father Almighty, from thence shal he come to iudge the quick & the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, ỹ forgiuenes of sins, the resurrection of the body, & the life euerlasting, Amen.

And after that these prayers following, as well at Euening prayer, as at morning prayer, all deuoutly kneeling. The Minister first pronouncing with a lowde voyce.

The Lord be with you.

Answere.

And with thy spirit.

Minister. ¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Minister, Clerkes, & people shall say the Lords prayer in English, with a lowd voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp shall say.

O Lord shew thy mercie vpon vs.

Answere.

And grant vs thy saluation.

Minister.

O Lord saue the King.

Answere.

And mercifully heare vs when wee call vpon thee.

Minister.

Endue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Minister.

O God make cleane our hearts within vs.

Answere.

And take not thine holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shalbe the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but dayly be said at Morning prayer, throughout all the yeere as followeth.

The second Collect for peace.

O God which art author of peace, & louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to ỹ beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

¶ An

¶ An order for Euening prayer throughout the whole yeere.

Then ſhall the Miniſter ſay.

OVr Father which art in Heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew foorth thy praiſe.

Miniſter.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Miniſter.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praiſe ye the Lord.

Then Pſalmes in order as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the Old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that Magnificat *in Engliſh, as followeth.*

Magnificat. Luke 1.46.

MY ſoule doeth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proud in the imagination of their hearts.

He hath put downe the mighty from their ſeate: and hath exalted the humble and meeke.

Hee hath filled the hungry with good things: & the rich he hath ſent empty away.

Hee remembring his mercy, hath holpen his ſeruant Iſrael: as hee promiſed to our forefathers, Abraham, and his ſeed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer ſhall be: world without end.

Or the 98. Pſalme.

Cantate Domino.

O Sing vnto the Lord a new ſong: for he hath done marueilous things.

With his owne right hand, & with his holy arme: hath he gotten himſelfe the victory.

The Lord declared his ſaluation: his righteouſnes hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and trueth towards the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyful vnto the Lord all ye lands: ſing, reioyce and giue thankes.

Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the king.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteouſneſſe ſhall hee iudge the world: and the people with equitie.

Glory be to the Father, and to the, &c
As it was in the beginning, is now, &c.

Then a Leſſon of the new Teſtament, and after that Nunc dimittis *in Engliſh, as followeth.*

LOrd now letteſt thou thy ſeruant depart in peace: according to thy word. *Nunc dimittis, Luk. 2.29.*

For mine eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Or this Pſalme.

GOd be mercifull vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be mercifull vnto vs. *Deus miſereatur, Pſal. 67.*

That thy wayes may be knowen vpon the earth: thy ſauing health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring foorth her encreaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhal bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, *and with three Collects: First, of the day: Second, for peace: Third, for ayde against all perils, as hereafter followeth, which two last Collects shall be daily said, at Euening prayer without alteration.*

The second Collect at Euening prayer.

O God from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour, Amen.

The third Collect for ayde against all perils.

LIghten our darknesse, we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said immediatly after Benedictus, *this confession of our Christian faith.*

Quicunque vult.

WHosoeuer will be saued: before all things it is necessarie that he holde the Catholike faith.

Which faith except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholicke faith is this: that we worship one God in Trinitie, and Trinitie in Vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Vnitie in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith, which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Thus endeth the order of Morning and Euening prayer throughout the whole yeere.*

¶Here followeth the Letany, to *be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinary.*

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts & assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaineglory, and hypocrisie, from enuie, hatred, and malice, and all vncharitableneſse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation: by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Iames our most gracious King & gouernor.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, feare and loue, and that he may euermore haue affiance in thee, and euer seek thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserue our gracious Prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastors, & ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing, they may set it foorth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee, &

the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine truth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee, &c.

That it may pleaſe thee to giue to all nations vnity peace and concord.

We beſeech thee, &c.

That it may pleaſe thee to giue vs an hart to loue and dread thee, and diligently to liue after thy Commandements.

We beſeech thee, &c.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech thee, &c.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred and are deceiued.

We beſeech thee, &c.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, & finally to beat down Satan vnder our feet.

We beſeech thee, &c.

That it may pleaſe thee to ſuccour, helpe and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerue al that trauell by land or by water, all women labouring of child, all ſicke perſons and yong children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee, &c.

That it may pleaſe thee to defend and prouide for the fatherleſſe children & widowes, and all that be deſolate and oppreſſed.

We beſeech thee, &c.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee, &c.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee, &c.

Son of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſins of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſins of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God, mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our praiers that we make before thee in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs: that thoſe euils which the craft and ſubtilty of the deuil, or man worketh againſt vs, be brought to nought, & by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their daies, and in the old time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorrows of our harts.

Mercifully forgiue the ſinnes of the people.

Fauourably with mercy heare our praiers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The Verſicle.

O Lord let thy mercy be ſhewed vpon vs.

The Anſwere.

As we doe put our truſt in thee.

¶ Let

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names ſake, turne from vs all thoſe euils, that wee moſt righteouſly haue deſerued: and graunt that in all our troubles wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe & pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Ieſus Chriſt our Lord. Amen.

A prayer for the Kings Maieſtie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doeſt from thy Throne behold all the dwellers vpon earth, moſt heartily we beſeech thee with thy fauour to behold our moſt gracious Soueraigne lord King *Iames*, and ſo repleniſh him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plenteouſly with heauenly gifts, graunt him in health and wealth long to liue, ſtrengthen him, that hee may vanquiſh and ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicity, through Ieſus Chriſt our Lord. Amen.

A prayer for the Prince, and other the Kings children.

ALmighty God, which haſt promiſed to be a Father of thine elect, and of their ſeede, we humbly beſeech thee to bleſſe our gracious Prince *Charles*, *Fredericke* the Prince Elector Palatine, and the Lady *Elizabeth* his wife: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Ieſus Chriſt our Lord. Amen.

ALmighty and euerlaſting God, which only worke ſt great marueils, ſend down vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: graunt this (O Lord) for the honour of our Aduocate and Mediatour Ieſus Chriſt. Amen.

A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord to make our common ſupplications vnto thee, and doeſt promiſe that when two or three bee gathered together in thy Name, thou wilt graunt their requeſts: fulfill now, O Lord, the deſires and petitions of thy ſeruants, as may bee moſt expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlaſting.

THe grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, bee with vs all euermore. Amen. 2. Cor. 13.

¶ *For raine, if the time require.*

O God heauenly Father, which by thy Sonne Ieſus Chriſt haſt promiſed to all them that ſeeke thy kingdome and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance, ſend vs wee beſeech thee, in this our neceſſity, ſuch moderate raine and ſhowers, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Ieſus Chriſt our Lord. Amen.

For faire weather.

O Lord God which for the ſinne of man didſt once drowne all the world, except eight perſons, and afterwards of thy great mercy didſt promiſe neuer to deſtroy it ſo againe: wee humbly beſeech thee, that although wee for our iniquities haue worthily deſerued this plague of raine and waters, yet vpon our true repentance thou wilt ſend vs ſuch weather, whereby wee may receiue the fruits of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues, and for thy clemency to giue thee praiſe and glory, through Ieſus Chriſt our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whoſe gift it is that the raine doeth fall, the earth is fruitfull, beaſts increaſe, and fiſhes doe multiply: behold we beſeech thee, the afflictions of thy people, and grant that the ſcarcitie and dearth (which we doe now moſt iuſtly ſuffer for our iniquity) may through thy goodneſſe be mercifully turned into cheapeneſſe and plenty, for the loue of Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be praiſe for euer. Amen.

In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſh ſinners, and to bee mercifull vnto them that truely repent: ſaue and deliuer vs (wee humbly beſeech thee) from the hands of our enemies, abate their pride, aſſwage their malice, and confound their deuices, that we being armed with thy defence, may bee preſerued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Ieſus Chriſt our Lord. Amen.

In the time of any common plague, or sickneſſe.

O Almighty God, which in thy wrath in the time of king Dauid, didſt ſlay with the plague of peſtilence three ſcore and ten thouſand, and yet remembring thy mercy, didſt ſaue the reſt: haue pitie vpon vs miſerable ſinners, that now are viſited with great ſickeneſſe and mortalitie, that like as thou didſt then commaund thine Angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſicknes, through Ieſus Chriſt our Lord. Amē.

O God, whoſe nature and property is euer to haue mercy and to forgiue, receiue our humble petitions: and though we bee tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honor of Ieſus Chriſts ſake, our Mediatour and Aduocate. Amen.

¶ *A thankeſgiuing for raine.*

O God our heauenly Father, who by thy gracious prouidence doeſt cauſe the former and the latter raine to deſcend vpon the earth, that it may bring forth fruit for the vſe of man: wee giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſity, to ſend vs at the laſt a ioyfull raine vpon thine inheritance, & to refreſh it when it was drie, to the great comfort of vs thy vnworthy ſeruants, and to the glory of thy ho[ly] Name, through thy mercies in Ieſus Chriſt our Lord. Amen.

A thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather, wee praiſe and glorifie thy holy Name for this thy mercie, and wil alwayes declare thy louing kindnes from generation to generation, through Ieſus Chriſt our Lord. Amen.

A thankeſgiuing for plenty.

O Moſt merciſull Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie, into cheapeneſſe and plenty; Wee giue thee humble thankes for this thy eſpeciall bounty, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory & our comfort, through Ieſus Chriſt our Lord. Amen.

¶ *A thankeſgiuing for peace and victory*

O Almighty God, which art a ſtrong towre of defence vnto thy ſeruants, againſt the face of their enemies: wee yeelde thee praiſe and thankeſgiuing for our deliuerance from theſe great and apparant dangers, wherewith we were compaſſed: we acknowledge it thy goodneſſe, that wee were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercie toward vs, that all the world may know that thou art our Sauiour and mighty Deliuerer, through Ieſus Chriſt our Lord. Amen.

A thankeſgiuing for deliuerance from the Plague.

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the midſt of iudgement remembring mercie, haſt redeemed our ſoules from the iawes of death: we offer vnto thy Fatherly goodneſſe, our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing ſacrifice vnto thee, alwayes prayſing and magnifying thy mercies in the middeſt of the congregation, through Ieſus Chriſt our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O moſt merciſull Father) that all the puniſhments which are threatned in the Law, might iuſtly haue fallen vpon vs, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercy, vpon our weake and vnworthy humiliation, to aſſwage the noyſome peſtilence, wherewith we lately haue bene ſore afflicted, and to reſtore the voyce of ioy and health into our dwellings, Wee offer vnto thy diuine Maieſtie the ſacrifice of prayſe and thankeſgiuing, lauding and magnifying thy glorious Name for ſuch thy preſeruation and prouidence ouer vs, through Ieſus Chriſt our Lord. Amen.

The end of the Letanie.

¶ The

¶ The Collects, with the order how to find the beginning and end of the Epistles and Gospels in the New Testament by the Chapter and Verse, as it is appointed in the Booke of Common prayer.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put on the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Owe nothing to any man. Rom.13.
verse 8. to the end.

The Gospel.

And when they drew neere. Matth.21.
verse 1. vnto verse 14.

The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to bee written for our learning, graunt that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, wee may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle.

For whatsoeuer things. Rom.15.
verse 4. vnto verse 14.

The Gospel.

Then there shall be signes in the. Luke 21.
verse 25. vnto verse 34.

The third Sunday in Aduent.

The Collect.

LOrd wee beseech thee giue eare to our prayers, and by thy gracious visitation, lighten the darkenesse of our hearts, by our Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of vs. 1. Cor. 4.
verse 1. vnto verse 6.

The Gospel.

And when Iohn heard in the. Matth. 11.
verse 2. vnto verse 11.

The fourth Sunday in Aduent.

The Collect.

LOrd raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sins and wickednes we be sore let & hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, be honour and glory world without end. Amen.

The Epistle.

Reioyce in the Lord alway. Phil. 4
verse 4. vnto verse 8.

The Gospel.

Then this is the record of Iohn. Iohn. 1
verse 19. vnto verse 29.

On Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy only begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin, grant that we, being regenerate, and made thy children by adoption and grace may daily bee renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers. Heb. 1
verse 1. vnto verse 13.

The Gospel.

In the beginning was the. Iohn 1
verse 1. vnto verse 15.

Saint Steuens day.

The Collect.

GRant vs, O Lord to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecuters, to thee which liuest and reignest, &c.

¶ Then shall follow a Collect of the Nativitie, which shalbe said continually vntill New yeeres day.

The Epistle.

But he being full of the holy. Acts 7
verse 15. vnto the end.

The Gospel.

Wherefore behold, I send. Mat. 23
verse 34. vnto the end.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church,

Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and Euangeliſt Iohn, may attaine to thy euerlaſting gifts, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

That which was from the. 1. Iohn 1.
verſe 1. vnto the end.

The Goſpel.

He ſaid vnto him, Follow me. Iohn 21.
verſe 19. vnto the end.

Innocents day.

The Collect.

ALmighty God, whoſe prayſe this day the yong Innocents thy witneſſes haue confeſſed and ſhewed forth, not in ſpeaking, but in dying, mortifie and kill all vices in vs, that in our conuerſation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

Then I looked, & loe a Lambe. Reue. 14.
verſe 1. vnto the end.

The Goſpel.

The Angel of the Lord appeared. Mat. 2.
verſe 13. vnto verſe 19.

Sunday after Chriſtmas day.

The Collect.

ALmighty God, which haſt giuen vs thine only begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin, graunt, that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who liueth, &c.

The Epiſtle.

Then I ſay, that the heire. Galat. 4.
verſe 1. vnto verſe 8.

The Goſpel.

The booke of the generation. Matth. 1.
verſe 1. to the end.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, which madeſt thy bleſſed Sonne to be circumciſed and obedient to the Law for man, graunt vs the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſtes, may in all things obey thy bleſſed wil, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epiſtle.

Bleſſed is the man to whom. Rom. 4.
verſe 8. vnto verſe 15.

The Goſpel.

And it came to paſſe when the. Luke 2.
verſe 15. vnto verſe 22.

¶ *If there bee a Sunday betweene the Epiphanie and the Circumciſion, then ſhall bee vſed the ſame Collect, Epiſtle and Goſpel at the Communion, which was vſed vpon the day of Circumciſion.*

¶ *The Epiphanie.*

The Collect.

O God, which by the leading of a ſtarre diddeſt manifeſt thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Chriſt our Lord.

The Epiſtle.

For this cauſe I Paul. Epheſ. 3.
verſe 1. vnto verſe 13.

The Goſpel.

When Ieſus then was borne. Matth. 2.
verſe 1. vnto verſe 13.

The firſt Sunday after the Epiphanie.

The Collect.

LOrd wee beſeech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and alſo haue grace and power faithfully to fulfill the ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

I beſeech you therefore brethren. Rom. 12.
verſe 1. vnto verſe 6.

The Goſpel.

And when he was twelue yeere. Luk. 2.
verſe 42. vnto the end.

The ſecond Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, which doeſt gouerne all things in heauen and in earth, mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epiſtle.

Seeing then that we haue gifts. Rom. 12.
verſe 6. end in verſe 16. at, Be not wiſe, &c.

The Goſpel.

And the third day was there a. Iohn 2.
verſe 1. vnto verſe 12.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to helpe and defend vs, thorow Chriſt our Lord.

The Epiſtle.

Be not wiſe in your ſelues. Rom. 12.
verſe 16. vnto the end.

The Goſpel.

Now when he was come downe. Matth. 8.
verſe 1. vnto verſe 14.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to bee ſet in the mids of ſo many & great dangers, that for mans frailneſſe wee cannot alway ſtand vprightly: grant to vs the health of body and ſoule, that all thoſe things which wee ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Let euery ſoule be ſubiect. Rom. 13.
verſe 1. vnto verſe 8.

The Goſpel.

And when he was entred into. Matth. 8.
verſe 23 vnto the end.

The fifth Sunday after the Epiphanie.

The Collect.

LOrd, wee beſeech thee to keepe thy Church and houſhold continually in thy true Religion, that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Chriſt our Lord.

The Epiſtle.

Now therefore as the elect. Col. 3.
verſe 12. vnto verſe 18.

The Goſpel.

The kingdome of heauen is. Matth. 13.
verſe 24. vnto verſe 31.

¶ *The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fifth Sunday.*

Septuageſima Sunday.

The Collect.

O Lord, wee beſeech thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may bee mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth and reigneth, &c.

The Epiſtle.

Know ye not that they which. 1. Cor. 9.
verſe 24. vnto the end.

The Goſpel.

For the kingdome of heauen. Matth. 20.
verſe 1. vnto verſe 17.

Sexageſima Sunday.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we doe, mercifully graunt that by thy power we may bee defended againſt all aduerſitie, through Ieſus Chriſt our Lord.

The Epiſtle.

For ye ſuffer fooles gladly. 2. Cor. 11.
verſe 19. vnto verſe 32.

The Goſpel.

Now when much people were. Luke 8.
verſe 4. vnto verſe 16.

Quinquageſima Sunday.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth, ſend thy holy Ghoſt, & powre into our hearts that moſt excellent gift of charity, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: grant this for thy onely Sonne Ieſus Chriſts ſake.

The Epiſtle.

Though I ſpeake with the. 1. Cor. 13.
verſe 1. vnto the end.

The Goſpel.

Then Ieſus tooke vnto him. Luke 18.
verſe 31. vnto the end.

The firſt day of Lent.

The Collect.

ALmighty and euerlaſting God, which hateſt nothing that thou haſt made, and doeſt forgiue the ſinnes of all them that be penitent: Create and make in vs new and contrite hearts, that we worthily lamenting our ſinnes, and acknowledging our wretchedneſſe, may obtaine of thee the God of all mercy, perfect remiſſion and forgiuenſſe, through Ieſus Chriſt.

The Epiſtle.

Turne you vnto me with all. Ioel 2.
verſe 12. vnto verſe 18.

The Goſpel.

Moreouer when ye faſt, looke. Matth. 6
verſe 16. vnto verſe 2[illegible].

The firſt Sunday in Lent.

The Collect.

O Lord, which for our ſakes diddeſt faſt fourtie dayes and fourtie nights; giue vs grace to vſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, wee may euer obey thy godly motions in righteouſneſſe and true holineſſe, to thy honour and glory, which liueſt and reigneſt, &c.

The Epiſtle.

So we therefore as workers. 2. Cor. 6.
verſe 1. vnto verſe 11.

The Goſpel.

Then was Ieſus led of the. Matth. 4.
verſe 1. vnto verſe 12.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues, keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may bee defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault and hurt the ſoule, through Ieſus Chriſt, &c.

The Epistle.

And furthermore we beseech. 1. Thes. 4.
verse 1. vnto verse 9.

The Gospel.

And Iesus went thence. Matthew
verse 21. vnto verse 29.

The third Sunday in Lent.

The Collect.

WEe beseech thee Almighty God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle.

Be ye therefore followers of the. Ephes. 5.
verse 1. vnto verse 15.

The Gospel.

Then he cast out a deuill. Luke 11.
verse 14. vnto verse 29.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee Almighty God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that will be vnder. Galat. 4.
verse 21. vnto the end.

The Gospel.

Iesus went his way ouer the. Iohn 6.
verse 1. vnto verse 15.

The fifth Sunday in Lent.

The Collect.

WEe beseech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may bee gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But Christ being come an hie. Hebr. 9.
verse 11. vnto verse 16.

The Gospel.

Which of you can rebuke me of. Iohn 8.
verse 46. vnto the end.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully graunt that wee both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Let the same minde be in you. Phil. 2.
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when. Matth. 26.
verse 1. vnto Chap. 27. verse 57.

Munday next before Easter.

The Epistle.

Who is this that commeth. Isai. 63.
verse 1. vnto the end.

The Gospel.

And two dayes after followed. Marke 14
verse 1. vnto the end.

Tuesday before Easter.

The Epistle.

The Lord God hath opened. Isai. 50.
verse 5. vnto the end.

The Gospel.

And anon in the dawning. Marke 15.
verse 1. vnto the end.

Wednesday before after.

The Epistle.

For where a Testament is. Hebr. 9.
verse 16. vnto the end.

The Gospel.

Now the feast of vnleauened bread. Luk. 22.
verse 1. vnto the end.

Thursday next before Easter.

The Epistle.

Now in this that I declare. 2. Cor. 11.
verse 17. vnto the end.

The Gospel.

Then the whole multitude. Luke 23.
verse 1. vnto the end.

On good Friday.

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy Family, for the which our Lord Iesus Christ was content to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse: who liueth and reigneth, &c.

ALmighty & euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lorde Iesus, &c.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flocke, that they may

bee

bee saued among the remnant of the true Israelites, and bee made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth &c.

The Epistle.

For the Law hauing the. Hebr. 10. verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these. Iohn 18. verse 1. vnto the end of Chapter 19.

Easter Euen.

The Epistle.

For it is better (if the will of. 1. Pet. 3. verse 17. vnto the end.

The Gospel

And when the Euen was come. Matth. 27. verse 57. vnto the end.

Easter day.

¶ *At Morning prayer, in stead of the Psalme,* O come, let vs, &c. *these Anthemes shall be sung or said.*

CHrist rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that hee died, hee died but once to put away sinne, but in that he liueth, hee liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also came the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall bee restored to life.

The Collect.

ALmighty God, which through thine only begotten Sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be then risen with Christ. Coloss. 3. verse 1. vnto verse 8.

The Gospel.

Now the first day of the. Iohn 20. verse 1. vnto verse 11.

Munday in Easter weeke.

The Collect.

Almighty God. *As vpon Easter day.*

The Epistle.

Then Peter opened his. Acts 10. verse 34. vnto verse 44.

The Gospel.

And behold two of them went. Luke 24. verse 13. vnto verse 36.

Tuesday in Easter weeke.

The Collect.

ALmighty Father which hast giuen thine only Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in pureneſse of liuing and trueth, through Iesus Christ our Lord. Amen.

The Epistle.

Ye men and brethren, children of. Acts 13. verse 26. vnto verse 42.

The Gospel.

Iesus himselfe stood in the. Luke 24. verse 36. vnto verse 49.

The first Sunday after Easter

The Collect.

Almightie God, &c. *As vpon Easter day.*

The Epistle.

For all that is borne of God. 1. Iohn 5. verse 4. vnto verse 13.

The Gospel.

The same day at night. Iohn 20. verse 19. vnto verse 24.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thy only Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

For this is thanke worthy. 1. Pet. 2. verse 19. vnto the end.

The Gospel.

I am the good shepheard. Iohn 10. verse 11. vnto verse 17.

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that bee admitted into the fellowship of Christs religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearely beloued, I beseech you. 1. Pet. 2. verse 11. vnto 18.

The Gospel.

A little while and ye shall not. Iohn 16. verse 16. vnto verse 23.

The

The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commaundest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Euery good giuing, and euery. Iames 1.
verse 17. vnto verse 22.

The Gospel.

But now I goe my way. Iohn 16.
verse 5. vnto verse 16.

The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe ỹ same, through our Lord Iesus Christ. Amen.

The Epistle.

And be doers of the word. Iames 1.
verse 22. vnto the end.

The Gospel.

Verily, verily I say vnto you. Iohn 16.
verse 23. vnto the end.

Ascension day.

The Collect.

GRaunt we beseech thee Almighty God, that like as we doe beleeue thine onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.

I haue made the former. Acts 1.
verse 1. vnto verse 12.

The Gospel.

Finally he appeared vnto. Marke 16.
verse 14. vnto the end.

The Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Iesus Christ with great triumph into thy kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of all things is at. 1. Pet. 4.
verse 7. vnto verse 12.

The Gospel.

But when the comforter shall. Iohn 15.
verse 26. end Chap. 16. in verse 4. at, And these.

Whitsunday.

The Collect.

GOd, which as vpon this day, hast taught the hearts of thy faithful people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a great iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauiour, who liueth & reigneth with thee in the vnity of the same Spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost. Act. 2.
verse 1. vnto verse 12.

The Gospel.

If ye loue me, keepe my. Iohn 14.
verse 15. vnto the end.

Munday in Whitsun weeke.

The Collect.

God, which as &c. *As vpon Whitsunday.*

The Epistle.

Then Peter opened *his* mouth. Acts 10.
verse 34. vnto the end.

The Gospel.

For God so loued the world. Iohn 3.
verse 16. vnto verse 22.

Tuesday in Whitsun weeke.

The Collect.

God, which as &c. *As vpon Whitsunday.*

The Epistle.

Now when the Apostles, which. Act. 8.
verse 14. vnto verse 18.

The Gospel.

Verely, verely, I say vnto you. Iohn 10.
verse 1. vnto verse 11.

Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of thy diuine Maiesty to worship the vnity: we beseech thee that through the stedfastnesse of this faith, wee may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Epistle.

After this I looked, and behold. Reuel. 4.
verse 1. vnto the end.

The Gospel.

There was now a man of the. Iohn 3.
verse 1. vnto verse 16.

The first Sunday after Trinitie.

The Collect.

GOd, the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee,

grant

grant vs the helpe of thy grace, that in keeping of thy commandements, we may please thee both in will and deede through Iesus Christ our Lord.

The Epistle.

Beloued let vs loue one. 1.Iohn 4.
verse 7.vnto the end.

The Gospel.

There was a certaine rich man. Luke 16.
verse 19.vnto the end.

The second Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetual feare and loue of thy holy Name, for thou neuer failest to help and gouerne them, whom thou doest bring vp in thy stedfast loue: grant this, &c.

The Epistle.

Marueile not, my brethrē, though. 1.Iohn 3.
verse 13.vnto the end.

The Gospel.

A certaine man made a great. Luke 14.
verse 16.vnto verse 25.

The third Sunday after Trinitie.

The Collect.

LOrd wee beseech thee mercifully to heare vs, & vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1.Pet.5.
verse 5.vnto verse 12.

The Gospel.

Then resorted vnto him all the. Luke 15.
verse 1.vnto verse 11.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that wee finally lose not the things eternall: graunt this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions. Rom.8.
verse 18.vnto verse 24.

The Gospel.

Be ye therefore mercifull, as. Luke 6.
verse 36, vnto verse 43.

The v. Sunday after Trinitie.

The Collect.

GRaunt lord, wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnes, through Iesus Christ our Lord.

The Epistle.

Finally, be ye all of one minde. 1.Pet.3.
verse 8.end in verse 15.at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1.vnto verse 12.

The vi. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we loning thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ, &c.

The Epistle.

Know ye not, that all we which. Rom.6.
verse 3.vnto verse 12.

The Gospel.

For I say vnto you, except your. Matth.5.
verse 20.vnto verse 27.

The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which are the authour & giuer of all good things, graffe in our hearts the loue of thy Name, encrease in vs true religion, and nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ, &c.

The Epistle.

I speake after the maner of man. Rom.6.
verse 19.vnto the end.

The Gospel.

In those dayes when there was. Marke 8.
verse 1.vnto verse 10.

The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs al hurtful things, and giue those things which bee profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debters. Rom.8.
verse 12, vnto verse 18.

The Gospel.

Beware of false prophets. Matth.7.
verse 15.vnto verse 22.

The ix. Sunday after Trinitie.

The Collect.

GRaunt vs Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I would. 1.Cor.10.
verse 1.vnto verse 14.

The Gospel.

And he said also vnto his. Luke 16.
verse 1. vnto verse 10.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spirituall *gifts*. 1. Cor. 12.
verse 23. vnto verse 12.

The Gospel.

And when he was come neere. Luke 19.
verse 14. end in verse 47. at, And the high Priests and the.

The xi. Sunday after Trinitie.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy and pitty, giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

Moreouer, brethren, I declare, 1. Cor. 15.
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18.
verse 9. vnto verse 15.

The xij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, which art alwayes more ready to heare then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that that our prayer dare not presume to aske, through Iesus Christ our Lord,

The Epistle.

And such trust haue we through. 2. Cor. 3.
verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke 7.
verse 31. vnto the end.

The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose only gift it commeth, that thy faithfull people do vnto thee, true & laudable seruice: Grant we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed. Gala. 3.
verse 16. vnto verse 23.

The Gospel.

Blessed *are* the eyes which see. Luke 10.
verse 23. vnto verse 38.

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charitie, and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Then I say walke in the spirit. Galat. 5
verse 16. vnto verse 25.

The Gospel.

And so it was when he went. Luke 17.
verse 11. vnto verse 20.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter. Galat. 6.
verse 11. vnto the end.

The Gospel.

No man can serue two masters. Matth. 6.
verse 24. vnto the end.

The xvi. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy congregation: and because it cannot continue in safety without thy succour preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephes. 3.
verse 13. vnto the end.

The Gospel.

And it came to passe the day after. Luke 7.
verse 11. vnto verse 18.

The xvij. Sunday after Trinitie.

The Collect.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I therefore being prisoner. Ephes. 4.
verse 1. vnto verse 7.

The Gospel.

And it came to passe that when. Luke 14.
verse 1. vnto verse 12.

The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoid the infections of the deuil, and with pure heart and minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes. 1. Cor. 1.
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had. Matth. 22.
verse 34. vnto the end.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, graunt that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Ephes. 4.
verse 17. vnto the end.

The Gospel.

Then he entred into a ship. Matth. 9.
verse 1. vnto verse 9.

The xx. Sunday after Trinitie.

The Collect.

ALmighty & mercifull God, of thy bountiful goodnes keepe vs from all things that may hurt vs, that wee, being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heed therefore that ye. Ephes. 5.
verse 15. vnto verse 22.

The Gospel.

The kingdome of heauen is. Matth. 22.
verse 2. vnto verse 15.

The xxi. Sunday after Trinitie.

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithful people pardon & peace, that they may be clensed frō all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong. Ephes. 6.
verse 10. vnto verse 21.

The Gospel.

And there was a certaine Ruler. Iohn 4.
verse 46. vnto the end.

The xxij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee to keep thy household the Church in cōtinuall godlines, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

I thanke my God, hauing. Phil. 1.
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth. 18.
verse 21. vnto the end.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of the Church, and grant that those things which we aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil. 3.
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Matt. 22.
verse 15. vnto verse 23.

The xxiiii. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnes we may be deliuered frō the bonds of all those sinnes, which by our frailty we haue committed, Grant this, &c.

The Epistle.

We giue thankes to God. Coloss. 1.
verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9.
verse 18. vnto verse 27.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp wee beseech thee, O Lord, the wils of thy faithful people, that they plenteously bringing foorth the fruite of good workes, may of thee bee plenteously rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23.
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6.
verse 5. vnto verse 15.

¶ *If there bee any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the Collect, Epistle & Gospel of some of those Sundayes which were omitted betweene the Ephanie and Septuagesima.*

Saint Andrewes day.

The Collect.

ALmighty God, which diddest giue such grace vnto thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: graunt vnto vs all that wee being called by thy holy word, may forthwith giue ouer our selues obediently to

follow thy Commandements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10.
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4.
verse 18. vnto verse 23.

S. Thomas the Apostle.

The Collect.

ALmighty and euerlasting God, which for the more confirmation of the faith diddest suffer thy holy Apostle Thomas to be doubtful in thy Sonnes resurrectiō: grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reprooued. Heare vs, O Lord, through the same Iesus Christ to whom, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. vnto the end.

The Gospel.

But Thomas one of the. Iohn 20.
verse 24. vnto the end.

Conuersion of Paul.

The Collect.

GOd which hast taught all the world, through ỹ preaching of thy blessed Apostle S. Paul: grant we beseech thee that we which haue this wonderful conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Iesus, &c.

The Epistle.

And Saul yet breathing out. Actes 9.
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and Matth. 19.
verse 27. vnto the end.

Purification of S. Mary the Virgin.

The Collect.

ALmighty & euerlasting God, we humbly beseech thy Maiestie, that as thy only begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that we may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke. 2.
verse 22. end in verse 27. at, And when the.

Saint Matthias day.

The Collect.

ALmighty God, which in ỹ place of the traitour Iudas, diddest chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles, grant that thy Church, being alwayes preserued frō false Apostles, may be ordered and guided by faithfull and true pastors, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Actes 1.
verse 15. vnto the end.

The Gospel.

At that time Iesus answered. Matth. 11.
verse 25. vnto the end.

Annunciation of the Virgin Mary.

The Collect.

WE beseech thee Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle.

And the Lord spake againe vnto. Esay. 7.
verse 10. vnto verse 16.

The Gospel.

And in the 6. moneth. Luke 1.
verse 26. vnto verse 39.

Saint Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauēly doctrine of thy Euangelist S. Marke: giue vs grace, that we be not like children, caried away with euery blaste of vaine doctrine, but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

But now euery one of vs is. Ephes. 4.
verse 7. vnto verse 17.

The Gospel.

I am the true Vine, and my. Iohn 15.
verse 1. vnto verse 12.

S. Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life, graunt vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip and other Apostles, through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God. Iames. 1.
verse 1. vnto verse 13.

The Gospel

And he said to his disciples. Iohn 14.
verse 1. vnto verse 15.

S. Barnabe Apostle.

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas, with singular gifts of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory: through Iesus Christ, &c.

The Epistle.

Then tidings of those things. Acts. 11.
verse 22. vnto the end.

The Gospel.

This is my commandement. Iohn 15.
verse 12. vnto verse 17.

Saint Iohn Baptist,

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, & sent to prepare the way of thy Son our Sauiour, by preaching of penance: make vs to follow his doctrine and holy life, that wee may truely repent according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the Trueths sake, through Iesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my. Esai. 40.
verse 1. vnto verse 12.

The Gospel.

Now Elisabets time was. Luke 1.
verse 57. vnto the end.

Saint Peters day.

The Collect.

ALmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, & cõmandedst him earnestly to feed thy flocke: make wee beseech thee, all Bishops and Pastours diligently to preach thy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Now about that time Herod. Acts 12.
verse 1. vnto verse 12.

The Gospel.

Now when Iesus came. Matth. 16.
verse 13. vnto verse 20.

Saint Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle S. Iames leauing his father, and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy commaundements, through Iesus Christ our Lord.

The Epistle.

In those dayes also came. Acts 11.
verse 27. end Chap. 12. in verse 3. at, Then were the.

The Gospel.

Then came to him the. Matth. 20.
verse 20. vnto verse 29.

Saint Bartholomew the Apostle.

The Collect.

OAlmighty and euerlasting God, which hast giuen grace to thy Apostle Bartholomew, truely to beleeue and to preach thy word, grant wee beseech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Thus by the hands of the. Acts 5.
verse 12. vnto verse 17.

The Gospel.

And there arose a strife. Luke 22.
verse 24. vnto verse 31.

Saint Matthew the Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth, and reigneth, &c.

The Epistle.

Therefore seeing that wee. 2. Cor. 4.
verse 1. vnto verse 7.

The Gospel.

And as Iesus passed foorth. Matth. 9.
verse 9 vnto verse 14.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of al Angels and men in a wonderfull order, mercifully graunt, that they which alway do thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

And there was a battell in. Reuel. 12.
verse 7. vnto verse 13.

The Gospel.

The same time the Disciples. Matth. 18.
verse 1. vnto verse 11.

Saint Luke the Euangelist.

The Collect.

ALmighty God, which hast called Luke the Phisitian, whose praise is in the Gospel, to be a Phisitian of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

But watch thou in all things. 2. Tim. 4.
verse 5. vnto verse 16.

The Gospel.

After these things, the Lord. Luke 10.
verse 1. end in verse 7. at, Goe not from house.

Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: graunt vs so to be ioyned together in vnitie of Spirit by their doctrine, that wee may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.

Iude a seruant of Iesus Christ. verse 1. vnto verse 9. — Iude.

The Gospel.

These things command. verse 7. vnto the end. — Iohn 15.

All Saints day.

The Collect.

ALmighty God, which hast knit together thy elect in one communion and fellowship in the mysticall body of thy Son Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord, Amen.

The Epistle.

And I saw another Angel come. verse 2. vnto verse 13. — Reuel 7.

The Gospel.

And when he saw the. verse 1. vnto verse 13. — Matth. 5.

The end of the Collects.

¶ The order for the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties whom hee hath done wrong vnto, or at the least, declare himselfe to bee in full purpose so to doe, as soone as hee conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled, and if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other parsie will not be perswaded to a godly vnity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hidde, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ Then shall the Minister rehearse distinctly all the tenne Commandements, and the people kneeling, shall after euery Commandement, aske Gods mercy, for their transgression of the same, after this sort.

Minister.

GOD spake these words and said, I am the Lord thy God, thou shalt haue none other Gods but mee.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath

neath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy manseruant, and thy mayd-seruant, thy cattell and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts, wee beseech thee.

¶ *Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.*

¶ Let vs pray.

ALmightie God, whose Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Iames, our King and gouernour, that hee (knowing whose minister he is) may aboue all things seeke thy honour and glory, and that wee his Subiects (duely considering whose authoritie hee hath) may faithfully serue, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end, Amen.

ALmighty and euerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee so to dispose and gouerne the heart of Iames thy seruant our King and gouernour, that in all his thoughts, wordes and workes, hee may euer seeke thy honour and glory, and study to preserue thy people cõmitted to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord, Amen.

¶ *Immediatly after the Collects, the Minister shall reade the Epistle, beginning thus.*

The Epistle written in the Chapter of

¶ *And the Epistle ended, he shall say the Gospel, beginning thus.*

The Gospel written in the Chapter of

¶ *And the Epistle and Gospel being ended, shall be said the Creed.*

IBeleeue in one God the Father Almighty, maker of heauen & earth, and of all things visible and inuisible: and in one Lord Iesus Christ the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for vs men, & for our saluation, came downe from heauen, & was incarnate by the holy Ghost of the Virgin Mary,

and was made man, and was crucified, also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures and ascended into heauen, and sitteth at the right hand of the Father. And he shall come againe with glory, to iudge both the quick and the dead: whose Kingdome shall haue none end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come, Amen.

¶ *After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common Authoritie.*

¶ *After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holy daies, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences, as he thinketh most conuenient by his discretion.*

*Matth. 5. 16. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

*Matth. 6. 19,20. *Lay not vp for your selues treasures vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow and steale.

*Matth. 7. 12. *Whatsoeuer yee would that men should doe vnto you, euen so do vnto them, for this is the Law and the Prophets.

*Matth. 7. 21. *Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but he that doeth the will of my Father which is in heauen.

*Luke 19. 8. *Zache stood foorth and saide vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

*1. Cor. 9. 7. *Who goeth a warrefare at any time of his owne cost? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

*1. Cor. 9. 11. *If wee haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things?

*1. Cor. 9. 13, 14. *Doe yee not know that they which minister about holy things, liue of the sacrifice? and they which waite of the Altar, are partakers with the Altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

*2. Cor. 9. 6, 7. *Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously: Let euery man doe according as he is disposed in his heart, not grudging, or of necessitie: for God loueth a cheerefull giuer.

*Gal. 6, 6, 7. *Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked. For whatsoeuer a man soweth, that shall he reape.

*Gal. 6. 10. *While we haue time, let vs doe good vnto all men, and specially vnto them which are of the houshold of faith.

*1. Tim. 6. 6, 7. *Godlinesse is great riches, if a man bee content with that hee hath: for we brought nothing into the world, neither may we cary any thing out.

*1. Tim. 6. 17, 18, and 19. *Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life.

*Hebr. 6. 10. *God is not vnrighteous, that he will forget your works, and labour that proceedeth of loue: which loue yee haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister.

*Hebr. 13. 16. *To doe good, and to distribute forget not, for with such sacrifices God is pleased.

*Iohn 3. 17. *Who so hath this worlds good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

*Tobit 4. 7. *Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not bee turned away from thee.

*Tobi 4. 8, 9. *Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gathereſt thou thy selfe a good reward in the day of necessitie.

*Prou. 19. 17. *Hee that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe.

*Psal. 41. 1. *Blessed is the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble.

¶ *Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.*

¶ Let vs pray for the whole state of Christs Church militant here in earth.

Almightie

If there be no almes giuen to the poore, then shall the words *(of accepting our almes)* be left out vnsaid.

ALmighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (*to accept our almes, and*) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and graunt that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian kings, princes, and gouernours, and specially thy seruant *Iames*, our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counsell, and to all that be put in authority vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, neede, sickenesse, or any other aduersitie: graunt this, O Father, for Iesus Christs sake our onely Mediatour and Aduocate. Amen.

¶ *Then shall follow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.*

WEe bee come together at this time (dearely beloued brethren) to feede at the Lords supper, vnto the which in Gods behalfe I bid you all that bee here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Yee know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be mooued? Who would not thinke a great iniury and wrong done vnto him? Wherefore most dearely beloued in Christ, take yee good heede, lest yee withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come. Wherefore then doe yee not repent and amend? When God calleth you, be you not ashamed to say, you wil not come? When you should returne to God, will you excuse your selfe, and say that you are not readie? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a Farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the crosse for your health: euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if ye will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, & how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye wil not adde any more: which thing ye shal doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt & vnkindnesse vnto God? Truly, it is a great vnthankfulnesse to say nay when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee, and eate, take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this bee else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart, ye depart

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from the Lords Table, yee depart from your brethren, and from the banquet of moſt heauenly foode. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace returne to a better minde. For the obtaining whereof, wee ſhall make our humble petitions, while we ſhall receiue the holy Communion.

¶ *And ſometime ſhall this be ſaid alſo, at the diſcretion of the Curate.*

DEarely beloued, foraſmuch as our duety is to render to Almighty God our heauenly Father moſt hearty thankes, for that hee hath giuen his Sonne our Sauiour Ieſus Chriſt, not onely to die for vs, but alſo to be our ſpirituall foode and ſuſtenance, as it is declared vnto vs, aſwell by Gods word, as by the holy Sacraments of his bleſſed body and blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them that will preſume to receiue it vnworthily: my duetie is to exhort you to conſider the dignitie of the holy myſterie, and the great perill of the vnworthy receiuing thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and cleane to a moſt godly and heauenly feaſt, ſo that in no wiſe you come but in the mariage garment required of God in holy Scripture, and ſo come and bereceiued, as worthy partakers of ſuch a heauenly table. The way and meanes thereto, is: Firſt, to examine your liues and converſation by the rule of Gods commaundements, and wherein ſoeuer ye ſhall perceiue your ſelues to haue offended, either by will, worde, or deede, there bewaile your owne ſinfull liues, and confeſſe your ſelues to Almightie God, with full purpoſe of amendment of life. And if yee ſhall perceiue your offences to bee ſuch, as be not onely againſt God, but alſo againſt your neighbours: then yee ſhall reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries and wrongs done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: For otherwiſe the receiuing of the holy Communion, doeth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there bee any of you, which by the meanes aforeſaid, cannot quiet his owne conſcience, but requireth further comfort or counſell, then let him come to mee, or ſome other diſcreete and learned miniſter of Gods word, and open his griefe, that hee may receiue ſuch ghoſtly counſell, aduice, and comfort, as his conſcience may be relieued, and that by the miniſterie of Gods word he may receiue comfort, and the benefit of abſolution, to the quieting of his conſcience, and auoyding of all ſcruple and doubtfulneſſe.

¶ *Then ſhall the Miniſter ſay this exhortation.*

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how hee exhorteth all perſons diligently to try and examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefite is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (For then we ſpiritually eate the fleſh of Chriſt, and drinke his blood, then wee dwell in Chriſt, and Chriſt in vs, wee be one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily. For then wee bee guiltie of the body and blood of Chriſt our Sauiour, wee eate and drinke our owne damnation, not conſidering the Lords body. We kindle Gods wrath againſt vs: we prouoke him to plague vs with diuers diſeaſes, and ſundry kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your ſinnes, and come not to this holy Table, leſt after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoule. Iudge therefore your ſelues (brethren) that yee bee not iudged of the Lord. Repent you truely for your ſinnes paſt: haue a liuely and ſtedfaſt faith in Chriſt our Sauiour. Amend your liues, and bee in perfect charitie with all men, ſo ſhall yee bee meete partakers of thoſe holy myſteries. And aboue all things, ye muſt giue moſt humble and hearty thankes to God the Father, the Sonne, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Sauiour Chriſt both God and man, who did humble himſelfe euen to the death vpon the Croſſe for vs miſerable ſinners, which lay in darkneſſe and ſhadow of death, that he might make vs the children of God, and exalt vs to euerlaſting life. And to the end that we ſhould alway remember the exceeding great loue of our maſter and only Sauiour Ieſus Chriſt, thus dying for vs, and the innumerable benefites, which by his precious bloodſhedding he hath obteined to vs:

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he hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrances of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ *Then shall the Minister say to them that come to receiue the holy Communion.*

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the commaundements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ *Then shall this generall confession bee made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by the Minister himselfe, all kneeling humbly vpon their knees.*

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, wee knowledge and bewaile our manifold sinnes and wickednesse, which wee from time to time most grieuously haue committed by thought, word, and deede, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and bee heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs: the burden of them is intollerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and graunt that wee may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.*

ALmighty God our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister also say.*

Heare what comfortable wordes our Sauiour Christ saith to all that truely turne to him.

* Come vnto me all ye that trauaile, and be heauie laden, and I will refresh you. * So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perish, but haue life euerlasting. Matth 11.28 Iohn 3.16.

Heare also what Saint Paul saith.

* This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners. 1.Tim.1.15.

Heare also what Saint Iohn saith.

* If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. 1.Ioh.2.1,2.

¶ *After which the Minister shall proceed, saying.*

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Minister.

Let vs giue thankes vnto our Lord God.

Answere.

It is meet and right so to doe.

Minister.

It is verie meet, right, & our bounden duetie, that we should at all times, and in all places giue thankes vnto thee, O Lord, holy Father, almightie euerlasting God.

¶ *Heere shall follow the proper Preface, according to the time, if there bee any specially appointed: or else immediatly shall follow,*

Therfore with Angels and Archangels, &c.

Proper Prefaces.

¶ *Vpon Christmas day, and seuen dayes after.*

BEcause thou didest giue Iesus Christ thine onely Son to be borne as this day, for vs, who by the operation of the holy Ghost was made verie man, of the substance of the Virgine Mary his Mother, and that without spot of sin, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ *Vpon Easter day, and seuen dayes after.*

BVt chiefly are wee bound to praise thee, for the glorious resurrection of thy Son Iesus Christ our Lord: for hee is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ *Vpon Ascension day, and seuen dayes after.*

THrough thy most deare beloued son Iesus Christ our Lord, who after his most glorious Resurrection, manifestly appea-

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red to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcend, and reigne with him in glory. Therefore with Angels, &c.

¶ *Vpon Whitſunday, and ſixe dayes after.*

THrough Ieſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had been a mighty winde in the likeneſſe of fierie tongues lighting vpon the Apoſtles, to teach them and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldneſſe with feruent zeale conſtantly to preach the Goſpel vnto al nations, whereby we are brought out of darkeneſſe and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Ieſus Chriſt. Therefore with Angels, &c.

¶ *Vpon the feaſt of Trinitie onely.*

IT is very meete, right, and our bounden duely, that we ſhould at all times, and in all places giue thankes vnto thee, O Lord, Almightie, and euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance: For that which we beleeue of the glory of the Father, the ſame we beleeue of the Sonne, and of the holy Ghoſt, without any difference or inequalitie. Therefore with Angels, &c.

¶ *After which Preface ſhall follow immediatly.*

Therefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore prayſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord moſt High.

¶ *Then ſhall the Miniſter kneeling downe at Gods board, ſay in the name of all them that ſhal receiue the Communion, this prayer following.*

WEe doe not preſume to come to this thy Table, (O mercifull Lord) truſting in our owne righteouſneſſe, but in thy manifold and great mercies. We be not worthy ſo much as to gather vp the crumbes vnder thy Table. But thou art the ſame Lord, whoſe property is euer to haue mercy: graunt vs therefore gracious Lord, ſo to eate the fleſh of thy deare Sonne Ieſus Chriſt, and to drinke his blood, that our ſinfull bodies may bee made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ *Then the Miniſter ſtanding vp, ſhall ſay as followeth.*

ALmightie God our heauenly Father, which of thy tender mercie diddeſt giue thy onely Sonne Ieſus Chriſt, to ſuffer death vpon the croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole world, and did inſtitute, and in his holy Goſpel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beſeech thee, and graunt that wee receiuing theſe thy creatures of bread and wine, according to thy Sonne our Sauiour Ieſus Chriſts holy inſtitution, in remembrance of his death and paſsion, may bee partakers of his moſt bleſſed body and blood, who in the ſame night that hee was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my bodie, which is giuen for you, doe this in remembrance of mee. Likewiſe after ſupper he tooke the cup, and when hee had giuen thankes, hee gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhed for you and for many for remiſſion of ſinnes: doe this as oft as yee ſhall drinke it in remembrance of me.

¶ *Then ſhall the Miniſter firſt receiue the Communion, in both kinds himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, and after to the people in their hands, kneeling. And when hee deliuereth the bread, hee ſhall ſay.*

The bodie of our Lord Ieſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thanke-giuing.

¶ *And the Miniſter that deliuereth the cup, ſhall ſay.*

The blood of our Lord Ieſus Chriſt, which was ſhed for thee, preſerue thy bodie and ſoule into euerlaſting life: and drinke this in remembrance that Chriſts blood was ſhed for thee, and be thankefull.

¶ *Then ſhall the Miniſter ſay the Lords prayer, the people repeating after him euery petition. After ſhalbe ſaid as followeth.*

O Lord and heauenly Father, wee thy humble ſeruants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thanke-giuing, moſt humbly beſeeching thee to graunt, that by the merits and death of thy ſonne Ieſus Chriſt, and through faith in his blood, wee (and all thy whole Church) may obtaine remeſſion of our ſinnes, and all

other

other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies to be a reasonable, holy, & liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden dutie and seruice, not weighing our merits, but pardoning our offences, thorow Iesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory bee vnto thee, O Father Almightie, world without end. Amen.

Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, & doest assure vs thereby of thy fauour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope of thy euerlasting kingdome, by the merits of the most precious death & passion of thy deare Son: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without end. Amen.

¶ *Then shall be said or sung.*

GLory bee to God on high, and in earth peace, good will toward men. We praise thee, we blesse thee, we worship thee, we glorifie thee, wee giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord the onely begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayers. Thou that sittest at the right hand of God the Father, haue mercy vpon vs: for thou only art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Minister or the Bishop, if hee bee present, shall let them depart with this blessing.*

THe peace of God which passeth all vnderstanding, keepe your hearts & minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ *Collects to bee said after the Offertorie, when there is no Communion, euery such day one. And the same may be said also as oft as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.*

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Iesus Christ our Lord. Amen.

OAlmighty Lord and euerliuing God, vouchsafe wee beseech thee, to direct, sanctifie & gouerne both our hearts & bodies in the wayes of thy lawes, and in the works of thy commaundements, that through thy most mighty protection, both here and euer, wee may bee preserued in body & soule, thorow our Lord & sauiour Iesus Christ. Amen.

GRaunt we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, & further vs with thy continuall helpe, that in all our works begun, continued, & ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking, wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will,

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may effectually be obteined, to the releise of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord.

¶ *Vpon the holy daye (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homilie; concluding with the generall prayer (for the whole state of Christ's Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.*

¶ *And there shall bee no celebration of the Lords Supper, except there be a good number to communicate with the Minister, according to his discretion.*

¶ *And if there be not aboue twenty persons in the Parish of discretion to receiue the Communion, yet there shall bee no Communion, except foure or three at the least communicate with the Minister.*

¶ *And in Cathedrall & Collegiat Churches, where be many Ministers, and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.*

¶ *And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsuall to be eaten at the table with other meats, but the best and purest wheate bread that conueniently may bee gotten. And if any of the bread and wine remaine, the Curate shall haue it to his own vse.*

¶ *The bread and wine for the Communion, shall be prouided by the Curate and Church-wardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other dueties, which hitherto they haue payed for the same by order of their house euery Sunday.*

¶ *And note that euery Parishioner shall communicate at the least three times in the yeere, of which Easter to bee one, and shall also receiue the Sacraments, & other rites, according to the order in this booke appointed. And yeerely at Easter euery Parishioner shall reckon with his Parson, Vicar, Curate, or his or their Deputie or Deputies, and pay to them or to him all Ecclesiasticall dueties, accustomably due then and at that time to be payd.*

¶ The ministration of Baptisme to be vsed in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not common ministred, but at two times in the yeere: At Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome now being growen out of vse (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conueniently may be. Wherefore the people are to be admonished, that it is most conuenient, that Baptisme should not bee ministred but vpon Sundayes and other Holy dayes, when the most number of people may come together, as well for that the congregation there present may testifie the receiuing of them that bee newly baptized into the number of Christs Church, as also because in the Baptisme of Infants, euery man present may bee put in remembrance of his owne profession made to God in his baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuerthelesse (if necessitie require) children may at all times bee baptized at home.

¶ *When there are children to be baptized vpon the Sunday or Holy day, the parents shall giue knowledge ouer night, or in the Morning before the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must bee ready at the Font, either immediatly after the last Lesson at Morning prayer, or els immidiatly after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answere, No: then shall the Minister say thus.*

DEarely beloued, forasmuch as all men bee conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and bee receiued into Christs holy Church, and bee made liuely members of the same.

¶ *Then shall the Minister say.*

Let vs pray.

ALmighty and euerlasting God, whiche of thy great mercie diddest saue Noe and his familie in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy Baptisme,

and

and by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mystical washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, & rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, & the resurrection of ỹ dead, we call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sins by spirituall regeneratiõ. Receiue them, (O Lord) as thou hast promised by thy welbeloued Son, saying, Aske, and you shall haue, seeke, and you shal finde, knocke, & it shalbe opened vnto you. So giue now vnto vs that aske: let vs that seeke, find: open the gate vnto vs that knocke, that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the Minister say.*

¶ Heare the words of the Gospel written by S. Marke in the tenth Chapter.

Mar. 10. 13. AT a certaine time they brought children to Christ that hee should touch them. And his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this briefe exhortation vpon the wordes of the Gospel.*

FRiends, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him; how he exhorted all men to follow their innocencie. Yee perceiue how by his outward gesture & deed, he declared his good will toward them. For he embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore, wee being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

ALmightie and euerlasting God, heauenly Father, wee giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace, & faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these Infants, that they may be borne again, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now for euer. Amen.

¶ *Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.*

WElbeloued friends, ye haue brought these children here to be baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that yee haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his commandements.

¶ *Then shall the Minister demand of the Godfathers and Godmothers these questions following.*

Doest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father almightie, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceiued by the

holy

holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the father Almighty, and from thence shall come againe at the ende of the world to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ *Then shall the Minister say.*

O Mercifull God, graunt that the old Adam in these children may be so buried, that the new man may bee raised vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Graunt that they may haue power and strength to haue victorie, and to triumph against the deuill, the world, and the flesh. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministery, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue and gouerne all things world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, & of the holy Ghost: regard, we beseech, the supplications of thy congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the nũber of thy faithful & elect children, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister take the childe in his hands, and take the name: and naming the child, shall dip it in the water, so it be discreetely and warily done, saying.*

NI Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And if the childe bee weake, it shall suffice to powre water vpon it, saying the aforesaid words.*

NI Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the Minister shall make a crosse vpon the childes forehead, saying,*

WE receiue this child into the Congregation of Christs flocke, and do signe him with ỹ signe of the crosse, in token that hereafter hee shall not bee ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ *Then shall the Minister say.*

SEeing now, dearely beloued brethren, that these children bee regenerate, and grafted into the bodie of Christs congregation, let vs giue thanks vnto God for these benefits, & with one accord make our prayers vnto Almighty God, that they may lead the rest of their life according to this beginning.

¶ *Then shalbe said.*

¶ Our Father which art in heauen &c.

Then shall the Minister say.

WE yeeld thee heartie thankes, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy spirit, to receiue him for thine owne child by adoption, & to incorporate him into thy holy congregation: And humbly we beseech thee to grant, ỹ he being dead vnto sin, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, hee may be inheritour of thine euerlasting kingdome, through Christ our Lord, Amen.

¶ *At the last end the Minister calling the Godfathers, and Godmothers together, shall say this exhortation following.*

FOrasmuch as these children haue promised by you to forsake the deuill & all his works, to beleeue in God, and to serue him: you must remember that it is your parts and duties to see that these Infants be taught, so soone as they shall be able to learne, what a solemn vow, promise, & profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly yee shall prouide that they may learne the Creede, the Lords prayer, & the ten Cõmandements in the English tongue, and all other things which a Christian man ought to know & beleeue to his soules health, and that these

children

children may bee vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ *The Minister shall command that the children bee brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords Prayer, and the ten Commandements, and bee further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.*

¶ Of them that are to be Baptized in priuate houses in the time of necessitie, by the Minister of the Parish, or any other lawfull Minister, that can be procured.

THe Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday or other holy day next after the childe bee borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shalbe administred on this fashion.

First, let the lawfull Minister, and them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ *And let them not doubt, but that the childe so baptized, is lawfully & sufficiently baptized, and not to be baptized againe. But yet neuertheless, if the childe which is after this sort Baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent, that if the Priest or Minister of the same Parish did himselfe baptize that childe, the Congregation may bee certified of the true forme of Baptisme by him priuately beforesed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try, whether the childe bee lawfully baptized or no. In which case if those that bring any childe to the Church, doe answere that the same childe is already baptized, then shall the Minister examine them further, saying,*

By whom was this childe Baptized?
Who was present when the child was baptized?

And because some things, essentiall to this Sacrament may happen to bee omitted through feare or haste in such times of extremitie: therefore I demaund further of you,

With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ *And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to bee: then shall hee not christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.*

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercy vnto such Infants, but most louingly doeth call them vnto him, as the holy Ghost doeth witnesse to our comfort on this wise.

AT a certaine time they brought children to Christ that hee should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little child, he shall not enter there-

Matth. 10. 13.

in. And when hee had taken them vp in his armes, hee put his handes vpon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.*

FRiendes you heare in this Gospel the words of our Sauiour Christ, that hee cõmanded the children to be brought vnto him: how he blamed those that would haue kept them from him: how hee exhorted all men to follow their innocencie. Ye perceiue how by his outward gesture and deed, hee declared his good will toward them. For he embraced them in his armes, hee layed his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue that he will likewise fauourably receiue this present Infant, that he hath embraced him with the armes of his mercy, that hee hath giuen vnto him the blessing of eternal life, & made him partaker of his euerlasting kingdome; Wherefore, we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ, toward this Infant, let vs faithfully & deuoutly giue thanks vnto him, & say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ *Here the Minister with the Godfathers and Godmothers shall say.*

Our father which art in heauen, &c.

¶ *Then shall the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.*

Doest thou in the name of this child forsake the deuill and all his workes, the vaine pompe & glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and bee led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this child professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was cõceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hel, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almightie, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace & faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may cõtinue thy seruant, & attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth & reigneth w̃ thee in the vnitie of the same holy Spirit euerlastingly. Amen.

¶ *Then shall the Minister make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this childe hath promised by you to forsake the deuill and all his workes, to beleeue in God and to serue him: you must remember that it is your part and duetie to see that this Infant bee taught, so soone as he shalbe able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to heare Sermons, and chiefly ye shall prouide that hee may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, & that this child may be vertuously brought vp, to lead a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in publike Baptisme.

¶ *But if they which bring the Infants to the Church, do make such vncertain answers to the Priests questions, as that it cannot appeare that the child was baptized with water,* In the Name of the Father, & of the Sonne, and of the holy Ghost, (*which are essential parts of Baptisme*) *then let the Priest baptize it in forme aboue written, concerning publike Baptisme, sauing that as the dipping of the childe in the Font, he shal vse this forme of words;*

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ The

¶ The order of confirmation, or laying on of hands, vpon children baptized, and able to render an account of their Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shalbe Confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the tenne Commaundements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion oppose him in. And this order is most conuenient to be obserued, for diuers considerations.

First because that when children come to the yeeres of discretion, and haue learned what their Godfathers & Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that bee baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne and the assaults of the world and the deuill, it is most meete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to bee in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordained that Confirmation should bee ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to the children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessarie for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery childe, before he be brought to be Confirmed by the Bishop.

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vow three things in my name. First, that I should forsake the deuill & all his workes, the pomps, and vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same, all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I hartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Ponce Pilate, was crucified, dead, & buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, & sitteth on the right hand of God the Father Almightie: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctified me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be?

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of ỹ land of Egypt, out of ỹ house of bõdage.

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow down to thẽ, nor worship them. For I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, & shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine: for ỹ Lord will not hold him guiltles ỹ taketh his Name in vaine.

4 Remẽber that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, & doe all that thou hast to doe: but the seuenth day is ỹ Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, & the son, and thy daughter, thy man seruant, and thy maid seruant, thy cattel, & the stranger that is within thy gates: for in sixe dayes the Lord made heauen & earth, the sea, and all that in them is, & rested the seuenth day, wherefore ỹ Lord blessed ỹ seuenth day, & hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answere.

My duety towards God is, to beleeue in him, to feare him, & to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answere.

My duety towards my neighbour is, to loue him as my selfe, and doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, & my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernesse and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, & to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we

may

may worſhip him, ſerue him, & obey him as we ought to doe. And I pray vnto God, that hee will ſend vs all things that bee needfull both for our ſoules and bodies. And that he will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily; and that hee will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt he will doe of his mercy & goodnes, through our Lord Ieſus Chriſt. And therefore I ſay Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſaluation: that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt ꝯ by this word Sacrament?

Anſwere.

I meane an outward & viſible ſigne, of an inward & ſpirituall grace giuen vnto vs, ordained by Chriſt himſelfe, as a meanes wherby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwere.

Two: the outward viſible ſigne, and the Inward ſpirituall Grace.

Queſtion.

What is the Outward viſible Signe, or forme in Baptiſme?

Anſwere

Water: wherein the perſon baptized is dipped, or ſprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghoſt.*

Queſtion.

What is the Inward and ſpirituall Grace?

Anſwere.

A death vnto ſinne, and a new birth vnto righteouſnes: For being by Nature borne in ſinne, and the children of wrath, wee are hereby made the children of Grace.

Queſtion.

What is required of perſõs to be baptized?

Anſwere.

Repentance, whereby they forſake ſin: and Faith, whereby they ſtedfaſtly beleeue ꝯ promiſes of God, made to them in ẏ Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot performe them? *Anſwere.*

Yes: they doe performe them by their Sureties, who promiſe & vow them both, in their names: which when they come to age, themſelues are bound to performe.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwere.

For the continual remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receiue thereby.

Queſtion.

What is the outward part, or ſigne of the Lords Supper?

Anſwere.

Bread and Wine, which the Lord hath commanded to be receiued.

Queſtion.

What is ꝯ inward part, or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verily and in deed taken and receiued of the faithfull in the Lordes Supper.

Queſtion.

What are the Benefits whereof wee are partakers thereby?

Anſwere.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſins, ſtedfaſtly purpoſing to leade a newe life: haue a liuely faith in Gods mercy through Chriſt, with a thankeful remembrance of his death, and be in Charitie with all men.

¶ *So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the tenne Commandements, & alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion oppoſe them in: then ſhall they be brought to the Biſhop by one that ſhalbe his God-father or God-mother, that eury child may haue a witnes of his confirmation. And the Biſhop ſhall confirme them on this wiſe.*

¶ Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.

Anſwere.

Which hath made Heauen and Earth.

Miniſter.

Bleſſed be the Name of the Lord:

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: Strengthen them, wee beseech thee, O Lord, with ỹ holy Ghost the Comforter, and dayly encrease in them thy manifold gifts of grace, the Spirit of Wisedome, and vnderstanding, the Spirit of Counsaile and ghostly strength, the Spirit of knowledge and true godlines, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ *Then the Bishop shall lay his hand vpon euery child seuerally, saying.*

Defend, O Lord, this child with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting kingdome. Amen.

¶ *Then shall the Bishop say.*

Let vs pray.

ALmighty and euerliuing God, which makest vs both to wil, and to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles) wee haue layd our handes, to certifie them (by this Signe) of thy fauour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge & obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee & the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ *Then the Bishop shall blesse the children, saying thus.*

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee vpon you, and remaine with you for euer. Amen.

¶ *The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, & as he shal thinke conuenient, in some part of this Catechisme.*

¶ *And all Fathers, Mothers, Masters and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne.*

¶ *And whensoeuer the Bishop shal giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the Ten Commandements, and also how many of them can answer to the other questions contained in this Catechisme.*

¶ *And there shall none bee admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.*

¶ The forme of solemnization of Matrimonie.

FIrst, the Banes must be asked three seuerall Sundayes, or Holy dayes, in the time of Seruice, the people being present, after the accustomed maner.

And if the persons that would be married, dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of one Parish, shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried, shal come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his Cõgregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion, that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, & first miracle that he wrought in Cana of Galile, & is cõmended of S. Paul to be honorable among all men, & therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wãtonly, to satisfie mens carnal lusts & appetites, like bruit beasts that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordeined. One was the procreation of children to be brought vp in the feare & nurture of ỹ Lord, & praise of God.

Second.

Secondly, it was ordeined for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie might marry, & keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or else for euer hereafter holde his peace.

¶ *And also speaking to the persons that shall be married, he shall say.*

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe knowe any impediment why you may not be lawfully ioyned togethter in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawful.

¶ *At which day of Marriage, if any man doe alleadge and declare any impediment, why they may not be coupled together in Matrimonie by Gods Law or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to proue his allegation, then the solemnization must bee deferred vnto such time as the trueth be tryed. If no impediment be alleaged, then shall the Curate say vnto the man.*

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shal liue?

¶ *The man shall answere.*

I will.

¶ *Then shall the Minister say to the woman.*

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him and serue him, loue, honour, and keepe him in sickneſſe and in health, and forsaking all other, keepe thee only vnto him, so long as you both shal liue?

¶ *The woman shall answere.*

I will.

Then shall the Minister say.

Who giueth this woman to be married vnto this man?

¶ *And the Minister receiuing the woman at her fathers or friends hands shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.*

I N. take thee N. to my wedded wife, to haue and to holde, from this time forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking againe the man by the right hand shal say.*

I N. Take thee N. to my wedded husband, to haue and to holde, from this day forward, for better for worse, for richer, for poorer, in sickneſſe & in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it on the fourth finger of the womans left hand. And the man taught by the Minister shall say.*

With this Ring I thee wedde, w̃ my body I thee worship, & with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.* Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man & this woman, whom we blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, & liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister ioyne their right hands together, and say.*

Those whom God hath ioyned together, let no man put asunder.

¶ *Then shall the Minister speake vnto the people.*

For asmuch as N. and N. haue consented together in holy wedlock, and haue witnessed the same before God and this company, and thereto haue giuen & pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man & wife together: In the Name of the Father, & of the Son, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue, & keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting, Amen.

¶ *Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

Beati omnes Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine: vpon the walles of thine house.

Thy children like the Oliue branches: round about thy Table.

Loe, thus shall the man bee blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Son &c.

As it was in ỹ beginning, is now, & euer &c.

¶ *Or this Psalme.*

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, & to the Son, &c.

As it was in the beginning, is now, &c.

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shall say.*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from all euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe frō thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

OGod of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord, Amen.

¶ *This prayer next following, shall bee omitted, where the woman is past childbirth.*

OMercifull Lord, and heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord Amen.

OGod, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer bee lawfull to put asunder those, whom thou by thy Matrimonie hast made one.

O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall marriage & vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue

his

his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband, as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, bee a follower of holy and godly matrons. O Lord blesse them both, & grant them to inherite thy euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ *Then shall the Minister say.*

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage, powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture. Or if there bee no Sermon, the Minister shal reade this that followeth.*

ALl yee which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duety of husbands toward their wiues, and wiues toward their husbands.

Ephes. 5. 20, &c. S. Paul in his Epistle to the Ephesians, the fifth Chapter, doeth giue this commaundement to all married men. Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blameless. So men are bound to loue their owne wiues as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall bee one flesh. This mysterie is great, but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Yee men, loue your wiues, and bee not bitter vnto them. Col. 3. 19

Heare also what Saint Peter the Apostle of Christ, which was himselfe a maried man, saith vnto all men that are married: Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered. 1. Pet. 3. 7.

Hitherto yee haue heard of the duetie of the husband toward the wife. Now likewise yee wiues, heare and learne your duetie toward your husbands, euen as it is plainely set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body. Ephes. 5. 21. to verie 25.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also bee in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Col. 3. 18.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare: Whose apparell let it not bee outward, with broided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this manner (in the olde time) did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters yee are made, doing well, and not being dismayed with any feare. 1. Pet. 3. 1. to verse 7.

¶ *The new married persons (the same day of their marriage) must receiue the holy Communion.*

¶ The

¶ The order for the visitation of the sicke.

¶ *The Minister entring into the sicke persons house, shall say,* Peace be in this house, and to all that dwell in it.

¶ *When hee commeth into the sicke persons presence, he shall say, kneeling downe.*

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and bee not angry with vs for
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs, Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant. So visite and restore vnto this sicke person his former health, (if it bee thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ *Then shall the Minister exhort the sicke person after this forme, or other like.*

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse: Wherefore, whatsoeuer your sickenesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or els it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: Know you certainly, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord: For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, hee scourgeth euery sonne which hee receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore, seeing that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather be obedient to our spiritual Father, and so liue? And they for a few dayes doe chastise vs, after their owne pleasure: but he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holinesse. These wordes (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that wee should patiently & with thankesgiuing, beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visit vs. And there

should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before hee was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at your heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ *Then the Minister shall rehearse the Articles of the faith, saying thus.*

Doest thou beleeue in God the Father Almightie? (*And so foorth, as it is in Baptisme.*)

¶ *Then shal the Minister examine whether he be in charitie with all the world, exhorting him to forgiue frō the bottome of his heart al persons that haue offended him: and if hee haue offended other, to aske them forgiuenesse, and where he hath done iniurie or wrong to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they bee in health.*

These wordes before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moone the sicke person (and that most earnestly) to liberality toward the poore.

Here shall the sicke person make a speciall confession if hee feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church, to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes, in the Name of the Father and of the Sonne, and of the holy Ghost. Amen.

And then the Minister shall say this Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renue in him (most louing Father) whatsoeuer hath bin decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not vnto him his former sins, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ, Amen.

Then shall the Minister say this Psalme.

In te Domine speraui, Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer mee in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haſte thee to helpe me

Let them bee confounded and periſh, that are againſt my ſoule: let them bee couered with ſhame and diſhonour, that ſeeke to doe me euill.

As for mee, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall dayly ſpeake of thy righteouſneſſe and ſaluation: for I know no end thereof.

I will goe foorth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

Thou, O God, haſt taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forſake me not, O God, in mine old age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſſe, O God, is very high: and great things are they that thou haſt done, O God, who is like vnto thee?

O what great troubles and aduerſities haſt thou ſhewed me, and yet diddeſt thou turne and refreſh me: yea, & broughteſt me from the deepe of the earth againe.

Thou haſt brought me to great honour: and comforted me on euery ſide.

Therefore will I praiſe thee and thy faithfulneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the Harpe, O thou holy One of Iſrael.

My lips wil be faine when I ſing vnto thee: & ſo wil my ſoule whom thou haſt deliuered.

My tongue alſo ſhall talke of thy righteouineſſe all the day long: for they are confounded and brought vnto ſhame that ſeeke to doe me euill.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Adding thus.

O Sauiour of the world, ſaue vs, which by thy croſſe and precious blood haſt redeemed vs, help vs we beſeech thee, O God.

¶ *Then ſhall the Miniſter ſay.*

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Ieſus Chriſt. Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may bee alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon bee not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the Morning, to the Curate, ſignifying alſo how many bee appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, hee ſhall there miniſter the holy Communion.

The Collect.

ALmightie and euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: wee beſeech thee to haue mercie vpon this thy ſeruant, viſited with thy hand, and to graunt that he may take his ſickneſſe patiently, and recouer his bodily health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the bodie, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

MY Sonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: yea, and hee ſcourgeth euery ſonne whom he receiueth. Heb. 12. v. 5.

The Goſpel.

VErely, verely I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Ioh. 5. v. 24.

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, & after miniſter vnto them that be appointed to communicate with the ſick.*

¶ *But if a man either by reason of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, he doeth eate and drinke the body & blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.*

¶ *When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme,* (In thee, O Lord, haue I put my truſt) *and goe ſtraight to the Communion.*

¶ *In the time of plague, Sweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.*

¶ The order for the buriall of the dead.

¶ *The Miniſter meeting the corps at the Church ſtile, ſhall ſay, or elſe the Miniſter and Clerkes ſhall ſing, and ſo goe either vnto the Church, or towards the graue.*

Iohn 11.25, 26. I Am the reſurrection and the life (ſaith the Lord) hee that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in mee, ſhall not die for euer.

Iob 19.25, 26, 27. I Know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my skinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1 Tim. 6.7. Iob 1.21. WE brought nothing into this world, neither may we carie any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ *When they come to the graue, while the corps is made readie to bee layd into the earth, the Miniſter ſhall ſay, or the Miniſter and Clerkes ſhall ſing.*

Iob 14.1, 2. MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſerie. Hee commeth vp and is cut downe like a flowre: he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life we be in death: of whom may we ſeeke for ſuccour, but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: But ſpare vs Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour, thou moſt worthy iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

¶ *Then while the earth ſhalbe caſt vpon the body, by ſome ſtanding by, the Miniſter ſhall ſay.*

FOraſmuch as it hath pleaſed Almighty God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lord Ieſus Chriſt, who ſhall change our vile bodie, that it may be like to his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelfe.

¶ *Then ſhall be ſung or ſaid.*

I Heard a voyce from heauen, ſaying vnto mee, Write, From henceforth bleſſed are the dead that die in the Lord: Euen ſo ſaith the ſpirit, that they reſt from their labours. Reuel. 14.13.

¶ *Then ſhal follow this Leſſon taken out of the 15. Chapter to the Corinthians, the firſt Epiſtle.*

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleep. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all bee made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſts at his comming. Then commeth the end, when he hath deliuered vp the kingdom to God the Father, when he hath put downe all rule, and all authority and power. For he muſt reigne till hee haue put all his enemies vnder his feete. The laſt enemie that ſhall bee deſtroyed, is death. For hee hath put all 1. Cor. 15.20

things

things vnder his feete. But when hee ſaith All things are put vnder him, it is manifeſt that he is excepted which hath put all things vnder him. When all things are ſubdued vnto him, then ſhall the Sonne alſo himſelfe be ſubiect vnto him that put all things vnder him, that God may bee all in all. Elſe what doe they which are baptized ouer the dead, if the dead riſe not at all? Why are they then baptized ouer them? yea, and why ſtand we alway then in ieopardy? By our reioycing which I haue in Chriſt Ieſus our Lord, I die dayly. That I haue fought with beaſts at Epheſus after the maner of men, what aduantageth it me, if the dead riſe not againe? Let vs eate and drinke, for to morow we ſhal die. Be not ye deceiued, euill words corrupt good maners. Awake truely out of ſleepe, and ſinne not. For ſome haue not the knowledge of God. I ſpeake this to your ſhame. But ſome man will ſay, How riſe the dead? With what body ſhal they come? Thou foole, that which thou ſoweſt, is not quickened except it die. And what ſoweſt thou? thou ſoweſt not that body that ſhal be, but bare corne, as of wheate or ſome other: but God giueth it a body at his pleaſure, to euery ſeede his owne body. All fleſh is not one manner of fleſh: but there is one maner of fleſh of men, another maner of fleſh of beaſts, another of fiſhes, another of birds. There are alſo celeſtiall bodies, and there are bodies terreſtrial. But the glory of the celeſtiall is one, and the glory of the terreſtriall is another. There is one maner glory of the Sunne, another glory of the Moone, & another glory of the Starres. For one ſtarre differeth from another in glorie: So is the reſurrection of the dead. It is ſowen in corruption, it riſeth againe in incorruption: it is ſowen in diſhonour, it riſeth againe in honour: it is ſowen in weakeneſſe, it riſeth againe in power: it is ſowen a naturall body, it riſeth againe a ſpirituall body. There is a naturall body, and there is a ſpirituall body: as it is alſo written, The firſt man Adam was made a liuing ſoule, and the laſt Adam was made a quickning ſpirit. Howbeit, that is not firſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The firſt man is of the earth, earthy: The ſecond man is the Lord from heauen, heauenly. As is the earthy, ſuch are they that be earthy. And as is the heauenly, ſuch are they that are heauenly. And as we haue born the image of the earthy, ſo ſhal we beare the image of the heauenly. This ſay I brethren, that fleſh and blood cannot inherit the kingdome of God, neither doeth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleepe, but we ſhall all bee changed, and that in a moment, in the twinckling of an eye, by the laſt trumpe. For the trumpe ſhall blow, and the dead ſhall riſe incorruptible, and wee ſhall be changed: for this corruptible muſt put on incorruption, and this mortall muſt put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed vp into victory: Death where is thy ſting? Hell where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the law: but thankes be vnto God, which hath giuen vs victorie through our Lord Ieſus Chriſt. Therefore my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes rich in the worke of the Lord, foraſmuch as ye know how that your labour is not in vaine in the Lord.

¶ *The Leſſon ended, the Miniſter ſhall ſay.*

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father &c. And leade vs not &c.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

ALmighty God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected, after they bee deliuered from the burden of the fleſh, be in ioy and felicity: We giue thee hearty thanks for that it hath pleaſed thee to deliuer this N. our brother out of the miſeries of this ſinfull world, beſeeching thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy Kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Ieſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue though hee die, and whoſoeuer liueth, and beleeueth in him, ſhal not die eternally, who alſo taught vs (by his holy Apoſtle Paul) not to bee ſory as men without hope, for them that ſleepe in him: we meekely beſeech thee, O Father, to raiſe vs vp from the death of ſinne, vnto the life of righteouſneſſe, that when we ſhall depart this life, wee may reſt in him, as our hope is this our brother doeth: and that at the generall reſurrection in the laſt day we may be found acceptable in thy ſight, and receiue that bleſſing which

which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world: Graunt this, wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer.

¶ The thankesgiuing of women after childe-birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes or such like, as the case shall require.*

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childe-birth, ye shall therefore giue hearty thankes vnto God, and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He wil not suffer thy foote to be mooued: and he that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen hee that shall keepe thy soule.

The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Glory be to the Father, and to the &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Bee thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Priest.

¶ Let vs pray.

OAlmightie God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: graunt wee beseech thee most mercifull Father, that she thorow thy helpe, may both faithfully liue, and walke in her vocation according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ *The woman that commeth to giue her thanks, must offer her accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.*

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ *After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed maner: which ended, the Minister shall goe into the pulpit, and say thus.*

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntil the said discipline may be restored againe (which thing is much to bee wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repen-

repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Deut.27.15. Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

¶ *And the people shall answere and say.*

Amen.

Minister.

Deut.27.16. Cursed is hee that curseth his father and mother.

Answere.

Amen.

Minister.

Deut.27.17. Cursed is hee that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister

Deut.27.18. Cursed is he that maketh the blind to goe out of his way.

Answere.

Amen.

Minister.

Deut.27.19. Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Deut.27.24. Cursed is hee that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Leuit.20.10. Cursed is hee that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Deut.27.25. Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Ierem.17.5. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Matth.25.41 1.Cor.6.9, 10. Galat.5.19, 20,21. Cursed are the vnmercifull, the fornicators, & adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe * erre and goe astray from the Commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruites of penance. * For now is the axe put vnto the root of the trees, so that euery tree which bringeth not foorth good fruite, is hewen downe, and cast into the fire. Psal.119.21. Matth.3.10.

* It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shal be their portion to drinke. For loe, * the Lord is come out of his place, to visite the wickednesse of such as dwell vpon the earth. But * who may abide the day of his comming? Who shall be able to endure when he appeareth? * His fanne is in his hand, and he will purge his floore, & gather his wheate into the barne: but he will burne the chaffe with vnquenchable fire. * The day of the Lord commeth as a thiefe in the night, and when men shall say, Peace, and all things are safe, then shall sudden destruct on come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornesse of their heart haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. * Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me early, but they shall not find mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to * knocke, when the doore shall be shut, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall bee said vnto them, * Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his angels. Hebr.10.31. Psal.11.6. Isai.26.21. Malac.3.2. Matth.3.12. 1.Thess.5.2,3. Rom.2.4,5. Pro.1,28,29 Matth.25.10,11,12. Matth.25.41.

* Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth, when no man can worke: but * let vs while wee haue the light, beleeue in the light, and walke as children 2.Cor.6.2. Iohn 9.4

of

of the light, that wee be not cast into the
Matt. 25. 30. vtter darkenesse, * where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promiseth vs forgiuenesse of that which is past, if (with a whole mind and true heart) we turne vnto him. * For though our sinnes
Esai. 1. 18. 30. be as red as scarlet, they shall be as white as snow, and though they bee like purple, yet shall they be as white as wooll.

Ezek. 18. 30. * Turne you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new Spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and yee shall liue.

1. Iohn 2. 1, 2. * Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and hee it is that obtaineth grace for our sinnes.

Isai. 53. 5. * For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, * if we will take
Matth. 11. 29. 30. his easie yoke and light burden vpon vs, to follow him in lowlinesse, patience, and charitie, and bee ordered by the gouernance of his holy spirit, seeking alwayes his glory and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall bee set on the left
Matth. 25. 33. 34. hand, and he will set vs on his * right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all for his infinite mercie. Amen.

¶ *Then shall they all kneele vpon their knees, and the Minister and Clearkes kneeling (where they are accustomed to say the Letany) shall say this Psalme.*

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before mee.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse, and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge mee with hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue mee the comfort of thy helpe againe, and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and a contrit heart (O God) wilt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings and oblations: then shall they offer young bullocks vpon thine altar.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued through Iesus Christ our Lord, Amen.

O Most mightie God, and mercifull Father, which hast compassion on all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, & be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sins. Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekly knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TVrne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

THE END.

THE

THE PSALMES OF DAVID,

Of that Translation, which is commonly vsed in the Churches.

Beatus vir qui non abijt. Psal. 1.

Morning prayer.

BLesſed is the man that hath not walked in the counſel of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornefull.

2 But his delight is in the Law of the Lord: and in his Law wil hee exerciſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that wil bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the wind ſcattereth away frō the face of ỹ earth.

6 Therfore the vngodly ſhal not be able to ſtand in the iudgement: neither the ſinners in the Congregation of the righteous.

7 But ỹ Lord knoweth the way of the righteous: & the way of the vngodly ſhal periſh.

Quare fremuerunt. Psal 2.

WHy do the heathen ſo furiouſly rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth ſtand vp, and the rulers take counſel together: againſt the Lord, and againſt his Anointed.

3 Let vs breake their bonds aſunder: and caſt away their cords from vs.

4 He ỹ dwelleth in heauen ſhal laugh them to ſcorne: ỹ Lord ſhal haue them in deriſion.

5 Then ſhall hee ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my King vpon my holy hill of Sion.

7 I will preach the Law whereof the Lord hath ſaid vnto me: Thou art my Son, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee the heathen for thine inheritance: and the vttermoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them wᵗ a rod of yron: & breake them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye Kings: be learned, ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the Sonne, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine quid. Psal. 3.

LOrd how are they increaſed ỹ trouble me: many are they that riſe againſt me.

2 Many a one there bee that ſay of my ſoule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy Hill.

5 I layed me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.

6 I wil not be afraid for ten thouſands of people: that haue ſet themſelues againſt me round about.

7 Vp Lord and helpe me, O my God: for thou ſmiteſt al mine enemies vpō the cheeke bone, thou haſt broken ỹ teeth of ỹ vngodly.

8 Saluation belongeth vnto the Lord: and thy bleſſing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteouſneſſe: for thou haſt ſet me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye ſonnes of men, how long will ye blaſpheme mine honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and ſin not: cōmune with your own heart, & in your chamber, & be ſtil.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lord.

6 There bee many that ſay: who will ſhew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladnes in my heart: ſince ỹ time ỹ their corne & wine, & oile encreaſed.

9 I will lay mee downe in peace, and take my reſt: for it is thou Lord onely that makeſt mee dwell in ſafety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euil dwell with thee.

5 Such as be fooliſh shal not stand in thy sight: for thou hatest al them ỹ work vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I wil come into thy house, euẽ vpon ỹ multitude of thy mercies: & in thy feare wil I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednes.

10 Their throate is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in ỹ multitude of their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name, shalbe ioyfull in thee.

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as w̃ a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who wil giue thee thanks in the pit?

6 I am weary of my groning, euery night wash I my bed: & water my couch w̃ my tears.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away frõ me all ye that worke vanity: for the Lord hath heard ỹ voice of my weeping.

9 The Lord hath heard my petition: the Lord wil receiue my prayer.

10 All mine enemies shalbe confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a lion, and teare it in pieces: while there is none to help.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my handes.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemy persecute my soule, & take me: yea, let him tread my life downe vpõ the earth, & lay mine honor in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shal iudge ỹ people, giue sentẽce w̃ me, O Lord: according to my righteousnes, & according to ỹ innocencie ỹ is in me.

9 Oh let the wickednes of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bow, & made it ready.

14 He hath prepared for him the instruments of death: hee ordeineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlinesse.

16 Hee hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Deus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the son of man that ỹ visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feet.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The foules of the aire, and the fishes of the sea: and whatsoeuer walketh thorow the paths of the seas.

9 O Lord our gouernour how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

Morning prayer.

I Will giue thankes vnto thee, O Lord, with my whole heart: I wil speake of all thy marueilous workes.

2 I wil be glad and reioyce in thee: yea, my Songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shal endure for euer: he hath also prepared his Seat for Iudgement.

8 For he shal iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for ỹ oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, wil put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpō me, O Lord, consider the trouble which I suffer of them ỹ hate me: thou that liftest me vp frō the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the workes of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathē may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous, whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in al his thoghts.

5 His wayes are alwayes grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tōgue is vngodlines & vanity.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doeth hee murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the Congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou maiest take the matter into thy hand: the poore cōmitteth himselfe vnto thee, for thou art the helper of the friendles.

17 Breake thou the power of the vngodly and

ly and malicious: take away his vngodlines, and thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of ỹ land.

19 Lord, thou hast heard the desire of the poore: thou prepares their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say yee then to my soule, that shee should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoot at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes doeth his soule abhorre.

7 Vpõ the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loueth righteousnes: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening prayer.

HElpe mee Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shal root out all deceitful lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue wee will preuaile: wee are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I wil vp (saith the Lord:) and wil helpe euery one from him that swelleth against him, and wil set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried and purified seuen times in the fire.

8 Thou shalt keep them, O Lord: ỹ shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Cõsider & heare me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I wil sing of the Lord, because he hath dealt so louingly with mee: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the childrẽ of men: to see if there were any ỹ would vnderstand & seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throate is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing & bitternes: their feet are swift to shed blood.

7 Destructiõ & vnhappines is in their waies, & the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And cal not vpõ the Lord, there were they brought in great feare (euen where no feare was:) for God is in ỹ generatiõ of ỹ righteous.

10 As for you ye haue made a mocke at the counsel of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion? when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy Hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, & speaketh the trueth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euil to his neighbour: and that hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor take reward against the innocent.

7 Who so doth these things: shal neuer fal.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: & vpon such as excel in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten mee in the night season.

9 I haue set God alwaies before me: for he is on my right hand, therfore I shal not fall.

10 Wherfore my heart was glad, & my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt find no wickednesse in me: for I am verily purposed, ỹ my mouth shal not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare mee: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: for such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy whings.

9 From the vngodly that trouble mee: mine enemies compasse me round about, to take away my soule.

10 They are enclosed in their owne fat: and their mouth speaketh proud things.

11 They lye waiting in our way on euery side: turning their eyes down to the ground.

12 Like as a Lion that is greedie of his prey: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, & from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue ỹ rest of their substance for their babes.

16 But as for me, I wil behold thy presence in righteousnesse: & when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

Euening prayer.

IWill loue thee (O Lord) my strength, the Lord is my stony rock and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praised: so shall I bee safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hils shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: & a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon ỹ Cherubims, & did flie: he came flying vpon the wings of the wind.

11 Hee made darknesse his secret place: his Pauilion round about him, with darke water, and thicke clouds to couer him.

12 At the brightenesse of his presence his clouds remoued, haile-stones & coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: haile-stones and coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: & shal take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought mee foorth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye to all his lawes: and wil not cast out his cõmandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: & according vnto the cleannes of my hands in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane ỹ shalt be cleane: and with ỹ froward thou shalt learne frowardnes.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like harts feete: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shal breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluatiõ: thy right hand also shal hold me vp, & thy louing correction shal make me great.

36 Thou shalt make roume enough vnder me for to goe: ỹ my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall crie, but there shalbe none to helpe them: yea, euen vnto the Lord shal they crie, but he shall not heare them.

42 I will beat them as smale as dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, & blessed be my strõg helper: & praised be ỹ God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is hee that deliuereth mee from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid mee from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: & sheweth louing kindnes vnto Dauid his anointed, & vnto his seed for euermore.

cæli enarrant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handie worke. *Morning prayer.*

2 One day telleth another: & one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words vnto the ends of the world.

5 In them hath hee set a tabernacle for the Sunne: which commeth foorth as a bridegrome out of his chamber, and reioyceth as a giant to runne his course.

6 It goeth forth from the vttermoſt part of heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the ſoule: the teſtimony of the Lord is ſure, and giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and rigeteous altogether.

10 More to be deſired are they then gold, yea, then much fine golde: ſweeter alſo then honie, and the honie combe.

11 Moreouer, by them is thy ſeruant taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth: O clenſe thou me from my ſecret faults.

13 Keepe thy ſeruant alſo from preſumptuous ſinnes, leſt they get the dominion ouer mee: ſo ſhall I bee vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: bee alway acceptable in thy ſight.

15 O Lord: my ſtrength, and my redeemer.

Exaudiat te Dominus. *Pſal.* 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and ſtrength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Graunt thee thy hearts deſire: and fulfill all thy minde.

5 Wee will reioyce in thy ſaluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholeſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are riſen and ſtand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. *Pſal.* 21.

THe king ſhall reioyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his hearts deſire: and haſt not denied him the requeſt of his lippes.

3 For thou ſhalt preuent him with the bleſſings of goodneſſe: and ſhalt ſet a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gaueſt him a long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicity: and make him glad with the ioy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcary.

8 All thine enemies ſhall feele thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou roote out of the earth: and their ſeede from among the children of men.

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Bee thou exalted Lord in thine owne ſtrength: ſo will wee ſing and prayſe thy power.

Deus, Deus meus. *Pſal.* 22.

MY God, my God, (looke vpon mee) why haſt thou forſaken mee: and art ſo farre from my health, and from the wordes of my complaint? *Euening prayer.*

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

5 They called vpon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoote out their lippes, and ſhake their heads, ſaying.

8 He truſted in God, that he would deliuer him: let him deliuer him if he will haue him.

9 But

9 But thou art hee that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue beene left vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee. fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpō me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dryed vp like a pot-ſheard, and my tongue cleaueth to my gums: and thou ſhalt bring mee into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking vpon me.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But bee not thou farre from mee, O Lord: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſword: my dearling from the power of the dogge.

21 Saue me from the Lions mouth: thou haſt heard me alſo from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord yee that feare him: magnifie him all yee of the ſeede of Iacob, and feare him all ye ſeede of Iſrael.

24 For hee hath not deſpiſed nor abhorred the low eſtate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall prayſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues, & be turned vnto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All ſuch as be fat vpon earth: haue eaten and worſhipped.

30 All they that goe downe into the duſt ſhall kneele before him: and no man hath quickened his owne ſoule.

31 My ſeede ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſneſſe: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He ſhall feede me in a greene paſture: and leade mee foorth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring mee foorth in the paths of righteouſneſſe for his Names ſake.

4 Yea, though I walke through the valley of the ſhadow of death, I will feare no euill: for thou art with mee, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anoynted my head with oyle, and my cup ſhall bee full.

6 But thy louing kindneſſe and mercie ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. *Morning prayer.*

2 For hee hath founded it vpon the ſeas, and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen hee that hath cleane hands and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 Hee ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be yee lift vp yee euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O yee gates, and be ye lift vp yee euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let mee not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach me thy paths.

4 Leade mee foorth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath beene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shal he learne his way.

9 All the paths of the Lord are mercie and trueth: vnto such as keepe his Couenant and his Testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that hee shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and hee will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for hee shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are inlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersity and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not bee confounded, for I haue put my trust in thee.

20 Let perfectnesse & righteous dealing wait vpon me: for my hope hath bin in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kingdnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine altar.

7 That I may shew the voice of thankesgiuing: and tell of all thy wonderous works.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood-thirstie.

10 In whose hands is wickednesse: and their right hands are full of giftes.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto mee.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid? *Euening prayer.*

2 When the wicked (euen mine enemies and my foes) came vpon mee to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide mee, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I wil sing and speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon mee, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke

10 O hide

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake mee, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: & leade mee in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarie thou the Lords leisure: bee strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I crie, O Lord my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercy seate of thy holy Temple.

3 O plucke mee not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompence them after the worke of their handes: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart daunceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and hee is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring young rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syrion like a young Vnicorne.

7 The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voice of the Lord maketh the Hindes to bring foorth young, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

Morning prayer.

IWill magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer mee.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O yee Saints of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may indure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer bee remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 There-

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: deliuer me in thy righteousnesse.

2 Bow downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed mee, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxed olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee because of mine iniquity: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and be put to silence in the graue.

20 Let the lying lippes bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast layd vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed mee marueilous great kindnesse in a strong citie.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voice of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Bee strong, and he shall stabish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is hee whose vnrighteousnes is forgiuen: and whose sinne is couered. *Euening prayer.*

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon me day and night: my moisture is like the drought in summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I sayd, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe; and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouths must be holden with bitte and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly:

godly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and bee ioyfull all yee that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iust to bee thankefull.

2 Praise ỹ Lord with Harpe: sing Psalmes vnto him with the Lute & instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For hee spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and casteth out the counsell of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that hee hath chosen to him to bee his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soule from death: and to feede them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as wee doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shal make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard mee: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which feare the Lord, shall want no maner of thing that is good.

11 Come yee children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lippes that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as bee of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal.35.

Morning prayer.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way bee darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily layde their net to destroy mee without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch himselfe: that he may fall into his owne mischiefe.

9 And my soule bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against mee vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the lions.

18 So will I giue thee thankes in the great Congregation: I will prayse thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate mee without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and stand vp to iudge my quarel: auenge thou my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them bee put to confusion and shame together that reioyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed bee the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal.36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his own sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 Hee imagineth mischiefe vpon his bedde, and hath set himselfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shal be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against mee: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy self, because of the vngodly: neither be thou enuious against the euil doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and hee shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsels.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, & haue bent their bow: to cast downe the poore and needie, and to slay such as bee of a right conuersation.

15 Their sword shall goe thorow their owne heart: and their bow shalbe broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that bee cursed of him, shalbe rooted out.

23 The Lord ordereth a good mãs going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for ẏ Lord vpholdeth him with his hand

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall bee punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue will bee talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish

perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thine heauy displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth mee sore.

3 There is no health in my flesh, because of thy displeasure: neither is their any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from mee.

11 My louers and my neighbours did stand looking vpon my trouble, and my kinsemen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But mine enemies liue and are mightie: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good wordes: but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, & cannot tel who shall gather thē.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebuks doest chasten man for sin, thou makest his beautie to consume away, like as it were a moath fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and hee enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hee hath put a newe Song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and

shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

6 O Lord my God, great are thy wondrous workes which thou hast done: like as bee also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lips, O Lord, & that thou knowest.

12 I haue not hidde thy righteousnesse within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of mine head: and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame, that say vnto mee: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be joyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lord bee mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when hee commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against mee doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laied great wait for me.

10 But bee thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set mee before thy face for euer.

13 Blessed bee the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 42.

LIke as the heart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue beene my meat day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I power out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiuing among such as keepe holy day.

6 Why art thou so full of heauinesse, (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindenesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: & why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hil, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy & gladnesse: and vpon the Harpe, will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out ỹ heathen with thy hand, and planted them in: how thou hast destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee will wee ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I wil not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not foorth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, & had in derision of them that are round about vs.

15 Thou makest vs to bee a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our handes to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are wee killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lippes, because

God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the middest among the Kings enemies.

7 Thy seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall bee there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her cloathing is of wrought golde.

15 She shalbe brought vnto the King in raiment of needle worke: the Virgines that be her fellowes shal beare her company, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they bee brought: & shal enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 I wil remember thy Name frō one generation vnto another: therefore shal ỹ people giue thankes vnto thee world wout end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therfore wil we not feare though the earth be moued: and though the hils be caried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the city of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not bee remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction hee hath brought vpon the earth.

9 Hee maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and know that I am God: I will bee exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, (all yee people:) O sing vnto God with the voyce of melody. *Euening prayer.*

2 For the Lord is high, and to bee feared: hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the Nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merrie noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus Psal. 48.

GReat is the Lord, and highly to bee praised: in the City of our God, euen vpon his holy Hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the city of the great King, God is wel knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, & suddenly cast downe.

5 Feare came there vpon them, and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as wee haue heard, so haue wee seene in the Citie of the Lord of hosts, in the Citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God:) in the middes of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the Mount Sion reioyce, and the daughters of Iuda bee glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that yee may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your eares all yee that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eares to the parable: and shew my darke speech vpon the Harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There bee some that put their trust in their goods: and boast themselues in the multitude of their riches.

9 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

12 Neuertheles man wil not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue mee.

16 Bee not thou afraid though one bee made rich: or if the glory of his house bee increased,

17 For he shall carie nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: & so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

THe Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof. *Morning prayer.*

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with mee, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, & all that is therein.

13 Thinkest thou that I will eat bulles flesh: and drinke the blood of goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And cal vpon me in the time of trouble: so will I heare thee, & thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to bee refor-

med: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before mee.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe, and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: & my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) wilt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer young bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe fooliſh body hath ſaid in his heart: there is no God. *Euening prayer.*

2 Corrupt are they & become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none ẏ doth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged

beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſal. 54.

SAue mee, O God, for thy Names ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt me: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 Hee ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praiſe thy Name (O Lord:) becauſe it is ſo comfortable.

7 For hee hath deliuered mee out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O God, and hide not thy ſelfe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſaide, O that I had wings like a doue: for then would I flie away, & be at reſt.

7 Loe then would I get mee away farre off: and remaine in the wildernes.

8 I would make haſte to eſcape, becauſe of the ſtormy winde and tempeſt.

9 Deſtroy their tongues (O Lord) and diuide them: for I haue ſpied vnrighteouſneſſe and ſtrife in the citie.

10 Day and night they goe about within the walles thereof: miſchiefe alſo and ſorrow are in the mids of it.

11 Wickedneſſe is therein: deceit and guile goe not out of their ſtreets.

12 For it is not an open enemy that hath done mee this diſhonour: for then I could haue borne it.

13 Neither was it mine aduerſary that did magnifie himſelfe againſt me: for then (peraduenture) I would haue hid my ſelfe frō him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 Wee tooke ſweet counſell together: and walked in the Houſe of God as friends.

16 Let death come haſtily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord ſhall ſaue me.

18 In the euening and morning, and at noone day wil I pray, and that inſtantly: and he ſhall heare my voyce.

19 It is hee that hath deliuered my ſoule in peace, from the battell that was againſt me: for there were many with me.

20 Yea, euen God that endureth for euer, ſhall heare mee, and bring them downe: for they will not turne, nor feare God.

21 He laied his hands vpon ſuch as be at peace with him: and he brake his Couenant.

22 The wordes of his mouth were ſofter then butter, hauing warre in his heart: his words were ſmoother then oyle, and yet bee they very ſwords.

23 O caſt thy burthen vpon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for euer.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The bloodthirſtie and deceitfull men ſhall not liue out halfe their dayes: neuertheleſſe, my truſt ſhalbe in thee, O Lord.

Miſerere mei Deus. Pſal. 56.

BE merciful vnto me, O God, for man goeth about to deuoure mee: hee is dayly fighting and troubling me. *Morning prayer.*

2 Mine enemies are dayly in hand to ſwallow mee vp: for they bee many that fight againſt me, O thou moſt Higheſt.

3 Neuertheleſſe, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God becauſe of his word: I haue put my truſt in God, and will not feare what fleſh can doe vnto me.

5 They dayly miſtake my wordes: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themſelues cloſe: and marke my ſteps, when they lay wait for my ſoule.

7 Shall they eſcape for their wickednes: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottell: are not theſe things noted in thy booke?

9 Whenſoeuer I call vpon thee, then ſhall mine enemies bee put to flight: this I know, for God is on my ſide.

10 In Gods word will I reioyce: in the

Lords word will I comfort mee.

11 Yea, in God haue I put my truſt: I will not be afraid what man can do vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee wil I giue thankes.

13 For thou haſt deliuered my ſoule from death, & my feet frō falling: that I may walke before God in the light of the liuing.

Miſerere mei Deus. Pſal. 57.

BE mercifull vnto me, O God, be mercifull vnto mee, for my ſoule truſteth in thee: & vnder the ſhadow of thy wings ſhalbe my refuge, vntil this tyranny be ouerpaſt.

2 I will call vnto the moſt high God: euen vnto the God that ſhall performe the cauſe which I haue in hand.

3 Hee ſhall ſend from heauen: and ſaue me from the reproofe of him that would eat me vp.

4 God ſhall ſend foorth his mercie and t rueth: my ſoule is among Lions.

5 And I lie euen among the children of men (that are ſet on fire:) whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.

6 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layd a net for my feet, and preſſed downe my ſoule: they haue digged a pit before mee, and are fallen into the middes of it themſelues.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and giue praiſe.

9 Awake vp my glory, awake lute and harpe: I my ſelfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: I will ſing vnto thee among the Nations.

11 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Pſal. 58.

ARe your minds ſet vpon righteouſnes, O ye Congregation: and doe ye iudge the thing that is right, O ye ſonnes of men?

2 Yea, yee imagine miſchiefe in your heart vpon the earth: and your hands deale with wickedneſſe.

3 The vngodly are froward euen from their mothers wombe: aſſoone as they bee borne, they goe aſtray, and ſpeake lies.

4 They are as venemous as the poiſon of a ſerpent: euen like the deafe Adder that ſtoppeth her eares.

5 Which refuſeth to heare the voyce of the charmer: charme he neuer ſo wiſely.

6 Breake their teeth (O God) in their mouthes, ſmite the law-bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they ſhoote their arrowes, let them be rooted out.

7 Let them conſume away like a ſnaile, and bee like the vntimely fruit of a woman: and let them not ſee the Sunne.

8 Or euer your pots be made hote with thornes: ſo let indignation vexe him, euen as a thing that is raw.

9 The righteous ſhall reioyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the vngodly.

10 So that a man ſhall ſay, Verely there is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth.

Eripe me de inimicis. Pſal. 59.

DEliuer mee from mine enemies, (O God:) defend mee from them that riſe vp againſt me. *Euening prayer.*

2 O deliuer me from the wicked doers: and ſaue me from the bloodthirſtie men.

3 For loe, they lie waiting for my ſoule: the mighty men are gathered againſt mee, without any offence, or fault of me, O Lord.

4 They runne and prepare themſelues without my fault: ariſe thou therefore to helpe me, and behold.

5 Stand vp (O Lord God of hoſtes) thou God of Iſrael, to viſite all the heathen: and be not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about thorow the citie.

7 Behold, they ſpeake with their mouth, and ſwords are in their lips: for who doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion: and thou ſhalt laugh all the heathen to ſcorne.

9 My ſtrength will I aſcribe vnto thee: for thou art the God of my refuge.

10 God ſheweth me his goodnes plenteouſly: and God ſhall let me ſee my deſire vpon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, & put them down, O Lord, our defence.

12 For the ſinne of their mouth, and for the words of their lips, they ſhalbe taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grin like a dogge, and wil goe about the citie.

15 They

15 They wil run here & there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and wil praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal.60.

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Law-giuer.

8 Moab is my wash-pot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall wee doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal.61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set mee vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for mee against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shall bee vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the king a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal.62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. *Morning prayer.*

2 Hee verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: yee shall be slaine all the sort of you, yea, as a tottering wall shall yee be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule, wait thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, & in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal.63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.

3 Thus haue I looked for thee in holines: that I might behold thy power & glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue wil I magnifie thee on this maner: & lift vp my hands in thy Name.

6 My soule shall bee satisfied euen as it were with marrow and fatnesse: when my mouth prayseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: there-

therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the king shall reioyce in God, all they also that sweare by him shall bee commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psa. 64.

HEare my voice, O God, in my prayer: preserue my life frō feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoote out their arrowes, euen bitter words.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that heares the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chuseſt and receiueſt vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shall bee afraid at thy tokens: thou that makeſt the outgoings of the morning and euening to praise thee.

9 Thou visiteſt the earth, and blesseſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for so thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou sendeſt raine into the little valleys thereof: thou makeſt it soft with the drops of raine, and blesseſt the increase of it.

12 Thou crowneſt the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wilderneſſe: and the little hilles shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thinke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

OBee ioyfull in God all yee lands: sing prayses vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy works: through the greatneſſe of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the sea into drie land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shal not be able to exalt themselues.

7 O praise our God (yee people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou (O God) haſt proued vs: thou also haſt tried vs, like as siluer is tried.

10 Thou broughteſt vs into the snare: and layedſt trouble vpon our loynes.

11 Thou sufferedſt men to ride ouer our heads: wee went through fire and water, and thou broughteſt vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I will

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither and hearken, all yee that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I encline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed be God, which hath not cast out my prayer: nor turned his mercy frō me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God shal giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also bee merrie and ioyfull.

4 O sing vnto God, and sing prayses vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest foorth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the houshold diuided the spoile.

13 Though yee haue lien among the pots, yet shall yee be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an hie hill, as the hill of Basan.

16 Why hop yee so ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

19 Praised bee the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 Hee is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hayrie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The Singers goe before, the Minstrels follow after: in the middest are the Damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their Ruler,

and

and the Princes of Iuda their Counsaile: the Princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude of the mighty, are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer) and when hee hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship & strength in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.



Aue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, bee ashamed for my cause: let not those that seeke thee, bee confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackecloth also: and they iested vpon me.

12 They that sit in the gate speake against me: & the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the myre, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne mee: neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

17 Heare mee, O Lord, for thy louing kindnes is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drink.

23 Let their table bee made a snare to take themselues withall: and let the things (that should haue beene for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: & not come into thy righteousnes.

29 Let them bee wiped out of the booke of the liuing and not bee written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe (O God) shall lift mee vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and

be

be glad: seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea, and all that mooueth therein.

36 But God will saue Sion, and build the cities of Iuda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal.70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them bee turned backward and put to confusion, that wish me euill.

3 Let them (for their reward) be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine speraui. Psal.71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but ridde mee and deliuer mee in thy righteousnesse, encline thine eare vnto mee, and saue mee.

2 Bee thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from mee, O God: my God haste thee to helpe me.

11 Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe foorth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy One of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal.72.

GIue the king thy iudgements, (O God:) and thy righteousnesse vnto the kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defend the childrē of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 Hee ſhall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the Moone endureth.

8 His dominion ſhall bee alſo from the one ſea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderneſſe, ſhall kneele before him: his enemies ſhall licke the duſt.

10 The kings of Tharſis, and of the Iſles ſhall giue preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall downe before him: all nations ſhall doe him ſeruice.

12 For hee ſhall deliuer the poore when hee cryeth: the needie alſo, and him that hath no helper.

13 Hee ſhall bee fauourable to the ſimple and needy: and ſhall preſerue the ſoules of the poore.

14 Hee ſhall deliuer their ſoules from falſhood and wrong: and deare ſhall their blood be in his ſight.

15 He ſhall liue, and vnto him ſhall be giuen of the gold of Arabia: prayer ſhall bee made euer vnto him, and dayly ſhall he bee prayſed.

16 There ſhalbe an heape of corne in the earth high vpon the hilles: his fruit ſhall ſhake like Libanus, and ſhall bee greene in the citie, like graſſe vpon the earth.

17 His Name ſhall endure for euer, his Name ſhal remaine vnder the Sunne among the poſterities: which ſhalbe bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed bee the Lord God, euen the God of Iſrael which onely doeth wonderous things.

19 And bleſſed bee the Name of his Maieſtie for euer: and all the earth ſhall bee filled with his Maieſtie. Amen, Amen.

Quàm. bonus Iſrael. Pſal. 73.

Euening prayer.

TRuely God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe my feete were almoſt gone: my treadings had welnigh ſlipt.

3 And why? I was grieued at the wicked: I doe alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cauſe that they bee ſo holden with pride: and ouerwhelmed with cruelty.

7 Their eyes ſwell with fatneſſe: and they doe euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemy: their talking is againſt the moſt Higheſt.

9 For they ſtretch forth their mouth vnto the heauen: and their tongue goeth thorow the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

11 Tuſh (ſay they) how ſhould God perceiue it: is there knowledge in the moſt Higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſaid, Then haue I cleanſed my heart in vaine, and waſhed my hands in innocencie.

13 All the day long haue I beene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſaid euen as they: but loe, then ſhould I haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderſtood I the ende of theſe men.

17 Namely, how thou doeſt ſet them in ſlippery places: and caſteſt them downe, and deſtroyeſt them.

18 O how ſuddenly doe thy conſume: periſh, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh; ſo ſhalt thou make their image to vaniſh out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So fooliſh was I and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that, receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for euer.

26 For loe, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for mee to hold me faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy workes in the gates of the daughter of Sion.

Vt quid Deus? Psal.74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hote againſt the ſheepe of thy paſture?

2 O thinke vpon thy Congregation: whom thou haſt purchaſed and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Liſt vp thy feete, that thou mayeſt vtterly deſtroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduerſaries roare in the middeſt of thy Congregations: and ſet vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes & hammers.

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy Name: euen vnto the ground.

9 Yea, they ſaid in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the land.

10 We ſee not our tokens, there is not one Prophet more: no not one is there amongſt vs that vnderſtandeth any more.

11 O God, how long ſhall the aduerſary doe this diſhonour: how long ſhall the enemie blaſpheme thy Name, for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemie?

13 For God is my King of old: the helpe that is done vpon earth, he doth it himſelfe.

14 Thou diddeſt diuide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leuiathan in pieces: and gaueſt him to bee meate for the people in the wilderneſſe.

16 Thou broughteſt out fountaines and waters out of the hard rockes: thou driedſt vp mighty waters.

17 The day is thine, & the night is thine: thou haſt prepared the light and the Sunne.

18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy turtle Doue vnto the multitude of the enemies: and forget not the cõgregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darknes & cruell habitations.

22 Oh let not the ſimple goe away aſhamed: but let the poore and needie giue praiſe vnto thy Name.

23 Ariſe, O God, maintaine thine owne cauſe: remember how the foeliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, encreaſeth euer more and more.

Confitebimur tibi. Psal.75.

VNto thee (O God) doe we giue thankes: ye, vnto thee doe wee giue thankes. *Morning prayer.*

2 Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I ſhall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto ỹ fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them, and ſucke them out.

11 But I will talke of the God of Iacob: and praiſe him for euer.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhall be exalted.

Notus in Iudea. Psal.76.

IN Iurie is God knowen: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the ſhield, the ſword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue ſlept their ſleepe: and all the men (whoſe hands were mightie) haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou dideſt cauſe thy iudgements to be heard from heauen: the earth trembled and was ſtill.

9 When

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that are round about him: bring presents vnto him that ought to bee feared.

12 He shall refraine the spirit of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirit.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will hee shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmity: but I will remember the yeeres of the right hand of the most Highest.

11 I wil remember the works of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightning shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

HEare my Law, O my people: encline your eares vnto the words of my mouth. *Euening prayer.*

2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which we haue heard & knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that hee hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which hee commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.

9 And not to bee as their forefathers, a faithles & stubborne generation: a generation ẏ set not their heart aright, and whose spirit cleaueth not steadfastly vnto God.

10 Like as the childrē of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull workes that hee had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 Hee diuided the Sea, and let them goe through: hee made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had beene out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernes?

21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commuanded the clouds aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meat ynough.

27 He caused the East winde to blow vnder heauen: and through his power hee brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slew the welthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wondrous works.

33 Therefore their daies did he consume in vanitie: and their yeeres in trouble.

34 When hee slewe them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull, that he forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: & grieued him in the desert.

42 They turned backe, and tempted God: and mooued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt: & his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, & deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 Hee destroyed their vines with haile-stones: & their mulberie trees with the frost.

49 He smote their cattell also with haile-stones: and their flocks w hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill Angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them foorth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare, [illegible]nd ouerwhelmed their enemies with the [illegible].

55 And brought them within the borders of his Sanctuarie: euen to his mountaine, which he purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backes, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: & their maidens were not giuen to mariage.

65 Their Prieſtes were ſlaine with the ſword: and their were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a Giant refreſhed with wine.

67 Hee ſmote his enemies in the hinder parts: and put them to a perpetuall ſhame.

68 He refuſed the tabernacle of Ioſeph: and choſe not the tribe of Ephraim.

69 But choſe the tribe of Iuda: euen the hill of Sion, which he loued.

70 And there hee builded his temple on high: and laide the foundation of it like the ground which he hath made continually.

71 He choſe Dauid alſo his ſeruant: and tooke him away from the ſheepfolds.

72 As hee was following the Ewes great with young ones, hee tooke him: that hee might feede Iacob his people, and Iſrael his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Pſal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hieruſalem an heape of ſtones.

2 The dead bodies of thy ſeruants haue they giuen to be meat vnto the foules of the ayre: and the fleſh of thy Saints to the beaſts of the land.

3 Their blood haue they ſhed like water on euery ſide of Hieruſalem: and there was no man to burie them.

4 We are become an open ſhame to our enemies: a verie ſcorne and deriſion vnto them that are round about vs.

5 Lord, how long wilt thou be angrie: ſhall thy ielouſie burne like fire for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and layde waſt his dwelling place.

8 O remember not our old ſinnes, but haue mercie vpon vs, and that ſoone: for we are come to great miſery.

9 Helpe vs, O God of our ſaluation, for the glory of thy Name: O deliuer vs, and be merciſull vnto our ſins for thy Names ſake.

10 Wherefore doe the Heathen ſay: Where is now their God?

11 O let the vengeance of thy ſeruants blood that is ſhed: bee openly ſhewed vpon the heathen in our ſight.

12 O let the ſorrowfull ſighing of the priſoners come before thee: according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

13 And for the blaſphemie wherewith our neighbours haue blaſphemed thee: reward thou them (O Lord) ſeuen fold into their boſome.

14 So we that be thy people, and ſheepe of thy paſture, ſhall giue thee thanks for euer: and will alway be ſhewing foorth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEare, O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like a ſheepe: ſhew thy ſelfe thou that ſitteſt vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come and helpe vs.

3 Turne vs againe, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſtes: how long wilt thou be angrie with thy people that prayeth?

5 Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.

6 Thou haſt made vs a verie ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

7 Turne vs againe thou God of hoſtes: ſhew the light of thy countenance, and wee ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the Heathen, and planted it.

9 Thou madeſt roome for it: and when it had taken roote, it filled the land.

10 The hilles were couered with the ſhadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She ſtretched out her branches vnto the ſea: and her boughes vnto the riuer.

12 Why haſt thou then broken downe her hedge: that all they that goe by plucke off her grapes?

13 The wilde Bore out of the wood doth roote it vp: and the wilde beaſts of the field deuoure it.

14 Turne thee againe, thou God of hoſtes, looke downe from heauen: behold, and viſite this vine.

15 And the place of the vineyard that thy right hande hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelfe.

16 It is burnt with fire, and cut downe: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the ſon of man whom thou madeſt ſo ſtrong for thine owne ſelfe.

18 And ſo will not wee goe backe from thee:

thee: O let vs liue, and wee shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. *Psal.* 81.

SIng we merily vnto God our strength: make a cheerefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the New moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordened in Ioseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his handes were deliuered from making of the pots.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue harkned vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found liars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest wheate flour: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit. *Psal.* 82.

Euening prayer.

GOd standeth in the Congregation of Princes: hee is a Iudge among gods.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore & fatherles: see that such as be in need and necessitie, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darknes: all the foundations of the earth be out of course.

6 I haue said, Yee are gods: and yee all are children of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. *Psal.* 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come, and let vs root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites & Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistims, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them bee put to shame and perish.

18 And they shall know that thou (whose Name is Iehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are the dwellings: thou Lord of hosts?

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thine Altars, O God of hosts, my King and my God.

4 Blessed are they that dwell in thy House: they wil be alway praising thee.

5 Blessed is the man, whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They wil go from strength to strength: and vnto the God of gods, appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Beholde, O God, our defender: and looke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore keeper in the House of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall hee withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God wil say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwel in our land.

10 Mercie and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal 86.

BOw downe thine eare, O Lord, and heare mee: for I am poore and in misery. *Morning prayer.*

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach mee thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God:) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayd.

17 Shew some good token vpon mee for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Funda-

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shal stablish her.

6 The Lord shall rehearse it when hee writeth vp the people: that hee was borne there.

7 The singers also and trumpeters shall hee rehearse: all my fresh springs shall bee in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layde me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get foorth.

9 My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shalbe alway of the louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another. *Euening prayer.*

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous works: and thy trueth in the congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to bee feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laide the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seat: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall bee dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the Holy one of Israel is our king.

20 Thou spakest sometimes in visions vnto thy Saints, and saydest: I haue layd helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall holde him fast: and my arme shall strengthen him.

23 The enemie shall not bee able to doe him violence: the sonne of wickednesse shal not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercie shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 Hee shall call me, Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Lawe: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rodde, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: & as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen al his hedges: and broken downe his strong holds.

40 All they that goe by spoile him: and he is become a rebuke vnto his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sworde: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death; and shall hee deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (O Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine anoynted: praised bee the Lord for euermore Amen, Amen.

Domine, refugium. Psal. 90.

LOrd, thou hast bene our refuge: frō one generation to another. *Morning prayer.*

2 Before the mountaines were brought foorth, or euer the earth & the world were made: thou art God from euerlasting, & world without end.

3 Thou turnest man to destruction: againe thou saiest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but Labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust,

3 For he shall deliuer thee frō the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings: and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow ẏ flieth by day.

6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall none euill happen vnto thee: neither shal any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowne my Name.

15 He shall call vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse earely in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy works, and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an Vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the Courts of the house of our God.

11 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparel, & girded himselfe with strength. *Euening prayer.*

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thy house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the world: and reward the proud after their deserving.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shal all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shal not see: neither shall the God of Iacob regard it.

8 Take heed yee vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare: shall not he heare? or hee that made the eye, shall hee not see?

10 Or, he that nourtureth the Heathen: it is hee that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit bee digged vp for the vngodly.

14 For the Lord will not faile his people; neither wil he forlake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as bee true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped mee: it had not failed but my soule had bene put to silence.

18 But when I said, my foot hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shal destroy them.

Venite, exultemus. Psal. 95. *Morning prayer.*

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship and fal downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye wil heare his voice, harden not your hearts: as in the prouocation, & as in the day of temptation in the wildernesse.

9 When your fathers tempted mee: proued me, and saw my workes.

10 Fourty yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not knowne my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, & praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all the people.

4 For the Lord is great, and cannot worthily bee praised: hee is more to bee feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in ỹ beauty of holines: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth

earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. *Psal.* 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darknesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iudaea were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as bee true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holines.

Cantate Domino. *Psal.* 98.

Euening prayer.

OSing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgiuing.

7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. *Psal.* 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God, & fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his testimonies, and the law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. *Psal.* 100.

OBee ioyfull in the Lord, all yee lands: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is hee that hath made vs, and not wee our selues, wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankesgiuing, & into his courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. *Psal.* 101.

MY song shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke

walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with mee.

9 Who so leadeth a godly life: hee shall be my seruant.

10 There shall no deceitfull person dwel in my house: hee that telleth lies shall not tarrie in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voice of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house toppe.

8 Mine enemies reuile mee all the day long: and they that are mad vpon mee, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping,

10 And that because of thine indignation and wrath: for thou hast taken mee vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people that shall bee borne, shall praise the Lord.

19 For hee hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as bee in captiuity: and deliuer the children appointed vnto death,

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thine hands.

26 They shal perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: & their seed shal stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefites.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy:

mercy: long suffering, and of great goodnes.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sins from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are as grasse: for he flourisheth as a flowre of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commaundements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye angels of his, yee that excell in strength: ye that fulfill his commandement, and hearken vnto the voice of his words.

21 O praise the Lord all yee his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all yee workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should mooue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 Hee sendeth the springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hils from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth foorth grasse for the cattell: & greene herbe for the seruice of men.

15 That hee may bring food out of the earth, & wine that maketh glad the heart of man: and oyle to make him a chearful coũtenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the cedars of Libanus, which hee hath planted.

17 Wherein the birdes make their nests: & the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wild Goats: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forrest doe mooue.

21 The Lions roaring after their prey: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wayte all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 Whe thou hidest thy face, they are troubled: when thou takest away their breath,

they

they die, and are turned againe to their dust.

30 When thou letteſt thy breath goe forth, they ſhalbe made: and thou ſhalt renew the face of the earth.

31 The glorious Maieſtie of the Lord ſhall endure for euer: the Lord ſhall reioyce in his workes.

32 The earth ſhall tremble at the looke of him: if hee doe but touch the hilles, they ſhall ſmoke.

33 I will ſing vnto the Lord as long as I liue: I will prayſe my God, while I haue my being.

34 And ſo ſhall my wordes pleaſe him: my ioy ſhall be in the Lord.

35 As for ſinners, they ſhall be counfounded out of the earth, and the vngodly ſhall come to an ende: praiſe thou the Lord, O my ſoule, prayſe the Lord.

Confitemini Domino. Pſal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the hearts of them reioyce that ſeeke the Lord.

4 Seeke the Lord and his ſtrength: ſeeke his face euermore.

5 Remember the marueilous works that hee hath done: his wonders, and the iudgements of his mouth.

6 O yee ſeede of Abraham his ſeruant: ye children of Iacob his choſen.

7 Hee is the Lord our God: his iudgements are in all the world.

8 Hee hath beene alway mindfull of his Couenant and promiſe: that he made to a thouſand generations.

9 Euen the Couenant that he made with Abraham: and the oath that he ſware vnto Iſahac.

10 And appointed the ſame vnto Iacob for a Law: and to Iſrael for an euerlaſting Teſtament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 Hee ſuffered no man to doe them wrong: but reprooued euen kings for their ſakes.

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and deſtroyed all the prouiſion of bread.

17 But he had ſent a man before them: euen Ioſeph which was ſold to bee a bond ſeruant.

18 Whoſe feete they hurt in the ſtockes: the yron entred into his ſoule.

19 Vntill the time came that his cauſe was knowen: ỹ word of the Lord tryed him.

20 The King ſent and deliuered him: the Prince of the people let him goe free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That he might enforme his princes after his will: and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruely with his ſeruants.

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkeneſſe, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and ſlew their fiſh.

30 Their land brought foorth frogges: yea, euen in their kings chambers.

31 He ſpake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haileſtones for raine: and flames of fire in their land.

33 Hee ſmote their vines alſo and figge-trees: and deſtroyed the trees that were in their coaſts.

34 Hee ſpake the word, and the graſhoppers came, and caterpillars innumerable: and did eat vp all the graſſe in their land, & deuoured the fruit of their ground.

35 Hee ſmote all the firſt borne in their land: euen the chiefe of all their ſtrength.

36 Hee brought them foorth alſo with ſiluer and golde: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee ſpread out a cloud to be a couering, & fire to giue light in the night ſeaſon.

39 At their deſire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of ſtone, and the waters flowed out: ſo that riuers ranne in dry places.

41 For why? hee remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

Euening prayer.



Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheless, he helped them for his Names sake: that he might make his power to be knowen.

9 Hee rebuked the red Sea also, and it was dryed vp: so hee led them thorow the deepe, as thorow a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words, and sang prayse vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wilnesse: and they tempted God in the desert.

15 And hee gaue them their desires and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So hee said hee would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: & harkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that hee punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the Heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions: and were brought downe in their wickednesse.

43 Neuertheleſſe, when hee ſaw their aduerſitie: he heard their complaint.

44 Hee thought vpon his couenant, and pitied them according to the multitude of his mercies: yea, he made all thoſe that had led them away captiue, to pity them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boaſt of thy prayſe.

46 Bleſſed bee the Lord God of Iſrael, from euerlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107.

Morning prayer.

O Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 Let them giue thankes, whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the Eaſt, and from the Weſt: from the North, and from the South.

4 They went aſtray in the wildernes out of the way: and found no citie to dwell in.

5 Hungry and thirſtie: their ſoule fainted in them.

6 So they cried vnto the Lord in their trouble: and hee deliuered them from their diſtreſſe.

7 He led them foorth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that hee doeth for the children of men.

9 For he ſatisfieth the emptie ſoule: and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death: being faſt bound in miſery and yron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſell of the moſt High.

12 Hee alſo brought downe their heart through heauineſſe: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

14 For he brought them out of darkneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the barres of yron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickednes.

18 Their ſoule abhorred all manner of meate: and they were euen at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

20 Hee ſent his word and healed them: and they were ſaued from their deſtruction.

21 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the ſacrifice of thankeſgiuing: and tell out his workes with gladneſſe.

23 They that goe down to the ſea in ſhips: and occupie their buſineſſe in great waters.

24 Theſe men ſee the workes of the Lord: and his wonders in the deepe.

25 For at his word the ſtormie winde ariſeth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtagger like a drunken man: & are at their wits end.

28 So when they cry vnto the Lord in their trouble: hee deliuereth them out of their diſtreſſe.

29 For he maketh the ſtorme to ceaſe: ſo that the waues thereof are ſtill.

30 Then are they glad, becauſe they be at reſt: and ſo hee bringeth them vnto the hauen where they would be.

31 O that men would therefore prayſe the Lord for his goodneſſe: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him alſo in the Congregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the floods into a wilderneſſe: and drieth vp the water ſprings.

34 A fruitfull land maketh he barren: for the wickedneſſe of them that dwell therein.

35 Againe hee maketh the wilderneſſe a ſtanding water: and water ſprings of a drie ground.

36 And there he ſetteth the hungry, that they may build them a citie to dwell in.

37 That they may ſow their land, & plant vineyards: to yeeld them fruits of increaſe.

38 Hee bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And againe, when they are miniſhed and brought low: through oppreſſion, thorow any plague or trouble.

40 Though hee ſuffer them to be euil intreated

treated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of miserie: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise, will ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: & thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, & heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of mine head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, God, goe foorth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shal doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: & let Satan stand at his right hād.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer bee turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children bee vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name bee cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: & let not the sinne of his mother be done away.

14 Let them alway bee before the Lord: that hee may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that hee hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: & am driuen away as the grashopper

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they y looked vpon mee shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou:

and

and let them bee confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said vnto my Lord: Sit thou on my right hand, vntil I make thine enemies thy foot-stoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of ỹ wombe of the morning.

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 Hee hath giuen meate vnto them that feare him: hee shall euer bee minfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equity.

9 Hee sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seed shall be mightie vpon earth: the generation of the faithfull shall bee blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For hee shall neuer be mooued: and the righteous shall be had in euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished & wil not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shalbe exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (yee seruants:) O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time forth for euermore.

3 The Lords Name is prailed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: & to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his Sanctuary: and Israel his dominion.

3 The sea saw it and fled: Iordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hils like yong sheepe.

5 What aileth thee, O thou sea, that thou fleddest: and thou Iordan, that thou wast driuen backe?

6 Yee mountaines that ye skipped like Rammes: & ye little hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the prayse: for thy louing mercie, and for thy trueths sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, hee is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares and heare not: noses haue they and smell not.

7 They haue hands, and handle not, feet haue they, and walke not: neither speake they thorow their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath hee giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will prayse the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer. *Morning prayer.*

2 That he hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal 117.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gra-

cious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept mee in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen mee ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperitie.

26 Blessed bee he that commeth in the Name of the Lord: wee haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. *Euening prayer.*

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy commaundements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let mee not goe wrong out of thy commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

ODoe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I have kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy iudgements haue I layed before me.

7 I haue sticken vnto thy Testimonies: O Lord confound me not.

8 I wil runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

Morning prayer.

TEach mee, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: & quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken mee in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also euen before kings: and will not be ashamed.

7 And my delight shall bee in thy commandements: which I haue loued.

8 My handes also will I lift vp vnto thy commandements, which I haue loued: and my study shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud hath had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horrible afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O bee mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements,

5 The congregation of the vngodly haue robbed mee: but I haue not forgotten thy Law.

6 At midnight will I rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

OLord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud haue imagined a lie againſt me: but I will keepe thy commaundements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy ſtatutes.

8 The Law of my mouth is dearer vnto me: then thouſands of gold and ſiluer.

Manus tuæ fecerunt me.

Euening prayer.

THy hands haue made me and faſhioned me: O giue me vnderſtanding that I may learne thy commandements.

2 They that feare thee, will bee glad when they ſee mee: becauſe I haue put my truſt in thy worde.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe bee my comfort: according to thy worde vnto thy ſeruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Lawe is my delight.

6 Let the proud bee confounded, for they goe wickedly about to deſtroy me: but I will be occupied in thy commandements.

7 Let ſuch as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

8 O let my heart bee ſound in thy Statutes: that I be not aſhamed.

Deficit anima mea.

MY ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoake: yet doe I not forget thy ſtatutes.

4 How many are the dayes of thy ſeruant: when wilt thou bee auenged of them that perſecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy commaundements are true: they perſecute mee falſely, O be thou my helpe.

7 They had almoſt made an end of me vpon earth: but I forſooke not thy commandements.

8 O quicken mee after thy louing kindneſſe: and ſo ſhall I keepe the teſtimonies of thy mouth.

In æternum Domine.

O Lord thy word: endureth for euer in heauen.

2 Thy trueth alſo remaineth from one generation to another: thou haſt laide the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerue thee.

4 If my delight had not been in thy Law: I ſhould haue periſhed in my trouble.

5 I will neuer forget thy commaundements: for with them thou haſt quickened mee.

6 I am thine, oh ſaue me: for I haue ſought thy commandements.

7 The vngodly laide waite for mee, to deſtroy mee: but I will conſider thy Teſtimonies.

8 I ſee that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my ſtudie in it.

2 Thou through thy commandements haſt made me wiſer then mine enemies: for they are euer with me.

3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.

4 I am wiſer then the aged: becauſe I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not ſhrunke from thy iudgements: for thou teacheſt me.

7 Oh how ſweete are thy wordes vnto my throat: yea, ſweeter then honie vnto my mouth.

8 Through thy commandements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy worde is a lanterne vnto my feet: & a light vnto my paths.

2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.

3 I am troubled aboue meaſure: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth pleaſe thee, O Lord: and teach mee thy iudgements.

5 My ſoule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laide a ſnare for mee: but yet I ſwarued not from thy commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy

thy ſtatutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy law doe I loue.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keepe the commandements of my God.

4 O ſtabliſh mee according vnto thy word, that I may liue: and let me not be diſappointed of my hope.

5 Hold thou me vp, and I ſhall be ſafe: yea, my delight ſhall be euer in thy ſtatutes.

6 Thou haſt troden downe all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſors.

2 Make thou thy ſeruant to delight in that which is good: that the proud doe mee no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.

4 O deale with thy ſeruant according vnto thy louing mercie: and teach mee thy ſtatutes.

5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy commaundements: aboue gold and precious ſtone.

8 Therefore hold I ſtraight all thy commaundements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy Teſtimonies are wonderfull: therefore doeth my ſoule keepe them.

2 When thy word goeth forth: it giueth light and vnderſtanding to the ſimple.

3 I opened my mouth and drewe in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be merciſull vnto me: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickednes haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The teſtimonies that thou haſt commaunded: are exceeding righteous and true.

3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy commandements.

8 The righteouſneſſe of thy teſtimonies is euerlaſting: O grant me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy ſtatutes. *Euening prayer.*

2 Yea, euen vpon thee doe I call: helpe mee, and I ſhall keepe thy teſtimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my truſt.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, (O Lord) according vnto thy louing kindneſſe: quicken mee according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy teſtimonies, I haue knowen long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cauſe, and deliuer mee: quicken mee according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy ſtatutes.

4 Great is thy mercie, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwarue from thy teſtimonies.

6 It grieueth mee when I ſee the tranſgreſſors: becauſe they keepe not thy Law.

7 Conſider, O Lord, how I loue thy com-

commandements: O quicken me according to thy louing kindneſſe.

8 Thy worde is true from euerlaſting: all the iudgements of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

PRinces haue perſecuted mee without a cauſe: but my heart ſtandeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great ſpoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praiſe thee: becauſe of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy ſauing health: & done after thy commandements.

7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.

8 I haue kept thy commandements and teſtimonies: for all my waies are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderſtanding according to thy word.

2 Let my ſupplication come before thee: deliuer me according to thy word.

3 My lippes ſhall ſpeake of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe mee: for I haue choſen thy commandements.

6 I haue longed for thy ſauing health, O Lord: and in thy Law is my delight.

7 O let my ſoule liue, and it ſhall praiſe thee: and thy iudgements ſhall helpe me.

8 I haue gone aſtray like a ſheepe that is loſt: oh ſeeke thy ſeruant, for I doe not forget thy commandements.

Ad Dominum. Pſal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my ſoule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward ſhall bee giuen or done vnto thee, thou falſe tongue: euen mightie and ſharpe arrowes with hot burning coales.

4 Woe is me, that I am conſtrained to dwell in Meſech: and to haue mine habitation among the tents of Cedar.

5 My ſoule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I ſpeake vnto them thereof: they make them ready to battell.

Leuaui oculos. Pſal. 121.

I Will liſt vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not ſuffer thy foote to be moued: and hee that keepeth thee, will not ſleepe.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

5 The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne ſhall not burne thee by day: neither the Moone by night.

7 The Lord ſhall preſerue thee from all euill: yea, it is euen hee that ſhall keepe thy ſoule.

8 The Lord ſhall preſerue thy going out and thy comming in: from this time foorth for euermore.

Letatus ſum. Pſal. 122.

I Was glad when they ſaid vnto mee: wee will goe into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Hieruſalem.

3 Hieruſalem is builded as a citie: that is at vnitie in it ſelfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to teſtifie vnto Iſrael, to giue thanks vnto the Name of the Lord.

5 For there is the ſeate of Iudgement: euen the ſeat of the houſe of Dauid.

6 O pray for the peace of Hieruſalem: they ſhall proſper that loue thee.

7 Peace be within thy walles: and plenteouſneſſe within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperitie.

9 Yea, becauſe of the houſe of the Lord our God, I will ſeeke to doe thee good.

Ad te leuaui oculos meos. Pſal. 123

VNto thee liſt I vp mine eyes: O thou that dwelleſt in the heauens.

2 Behold, euen as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a maiden vnto the hand of her miſtreſſe: euen ſo our eyes waite vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly deſpiſed.

4 Our ſoule is filled with the ſcornefull reproofe of the wealthy: and with the diſpitfullneſſe of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelfe had not beene on our ſide (now may Iſrael ſay:) if the Lord himſelfe had not beene on our ſide, when men roſe vp againſt vs.

2 They had ſwallowed vs vp quicke: whē they were ſo wrathfully diſpleaſed at vs.

3 Yea the waters had drowned vs: and the ſtreame had gone ouer our ſoule.

4 The deepe waters of the proud: had gone euen ouer our ſoule.

5 But praiſed bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our ſoule is eſcaped, euen as a birde out of the ſnare of the fouler: the ſnare is broken, and we are deliuered.

7 Our helpe ſtandeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhal be euen as the mount Sion: which may not be remoued, but ſtandeth faſt for euer.

2 The hilles ſtand about Hieruſalem: euen ſo ſtandeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that be good and true of heart.

5 As for ſuch as turne backe vnto their owne wickednes: the Lord ſhall leade them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. Pſal. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that ſow in teares: ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth foorth good ſeed: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord doeth build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but loſt labour that ye haſt to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo hee giueth his beloued ſleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen ſo are the yong children.

6 Happie is the man that hath his quiuer full of them: they ſhall not bee aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eate the labour of thine hands: O wel is thee, & happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: vpon the walles of thine houſe.

4 Thy children like the oliue branches: round about thy table.

5 Loe thus ſhall the man bee bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt mee from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them bee confounded and turned backward: as many as haue euil will at Sion.

6 Let them bee euen as the graſſe growing vpon the houſe tops: which withereth afore it be plucked vp.

7 Wherof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: we wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amiſſe: Oh Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doeth wait for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before

the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proud looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time foorth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mightie God of Iacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou, and the Arke of thy strength.

9 Let thy Priests be cloathed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull oath vnto Dauid: & he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seate.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: hee hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priestes with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold how good & ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon, which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuarie: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleaseth, that did he in heauen and in earth: and in the sea, and in all deepe places.

7 Hee bringeth foorth the clouds from the endes of the world: and sendeth foorth lightenings with the raine, bringing the winde out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers nations: and slew mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And

12 And gaue their land to be an heritage: euen an heritage vnto Iſrael his people.

13 Thy Name, O Lord, endureth for euer: ſo doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his ſeruants.

15 As for the images of the heathen, they are but ſiluer and golde: the worke of mens hands.

16 They haue mouthes, and ſpeake not: eyes haue they, but they ſee not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord yee houſe of Iſrael: praiſe the Lord ye houſe of Aaron.

20 Praiſe the Lord ye houſe of Leui: yee that feare the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: which dwelleth at Hieruſalem.

Confitemini. Pſal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wiſedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which ſmote Egypt with their firſt borne: for his mercy endureth for euer.

11 And brought out Iſrael from among them: for his mercy endureth for euer.

12 With a mighty hand and ſtretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Iſrael to goe thorow the mids of it: for his mercy endureth for euer.

15 But as for Pharaoh and his hoſt, hee ouerthrew them in the red Sea: for his mercie endureth for euer.

16 Which led his people thorow the wilderneſſe: for his mercy endureth for euer.

17 Which ſmote great Kings: for his mercy endureth for euer.

18 Yea, and ſlew mighty kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Baſan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all fleſh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſate downe and wept: when we remembred (thee) O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a ſong and melodie in our heauineſſe: ſing vs one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Hieruſalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hieruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hieruſalem: how they ſaid, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhall hee bee that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods wil I ſing prayſe vnto thee.

2 I will worſhip toward thy holy Temple, and prayſe thy Name, becaue of thy louing kindneſſe & trueth: for thou haſt magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the Kings of the earth shall prayse thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shal sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh mee: thou shalt stretch foorth thine hand vpon the furiousnesse of mine enemies, and thy right hand shal saue me.

8 The Lord shall make good his louing kindnesse toward mee: yea, thy mercy, O Lord endureth for euer, despise not then the works of thine owne hands.

Domine probasti. *Psal.* 139.

Morning prayer.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right had shall hold me.

10 If I say, Peraduenture the darkenesse shall couer mee: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy works, and that my soule knoweth right well.

14 My bones are not hidde from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prooue mee, and examine my thoughts.

24 Looke well if there be any way of wickednesse in mee: and leade me in the way euerlasting.

Eripe me Domine. *Psal.* 140.

DEliuer me, O Lord, from the euil man: and preserue mee from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe me, O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them bee cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge

the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. *Psal.* 141.

LOrd, I call vpon thee, haste thee vnto mee: and consider my voice, when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges bee ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe mee from the snare which they haue laid for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. *Psal.* 142.

Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for mee.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from my persecuters: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then shall the righteous resort vnto my company.

Domine exaudi. *Psal.* 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid mee in the darkenesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I bee like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. *Psal.* 144.

Morning prayer.

BLessed be ỹ Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope, and my fortresse, my castle, and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, & teare them: shoot out thine arrowes, & consume them.

7 Send

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanitie: and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God: and ſing prayſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto kings: and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee and deliuer mee from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſonnes may grow vp as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous with all maner of ſtore: that our ſheepe may bring foorth thouſands and ten thouſands in our ſtreetes.

14 That our oxen may bee ſtrong to labour, that there bee no decay: no leading into captiuitie, and no complayning in our ſtreetes.

15 Happy are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. *Pſal.* 145.

I Will magnifie thee, O God, my King: and I will prayſe thy Name for euer and euer.

2 Euery day will I giue thanks vnto thee: and praiſe thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be prayſed: there is no end of his greatneſſe.

4 One generation ſhall prayſe thy works vnto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy prayſe, and wonderous workes.

6 So that men ſhall ſpeake of the might of thy marueilous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindneſſe ſhall be ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull: long ſuffering, and of great goodneſſe.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy works praiſe thee, O Lord: and thy Saints giue thanks vnto thee.

11 They ſhew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightineſſe of thy kingdome: might bee knowen vnto men.

13 Thy kingdome is an euerlaſting kingdome: & thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ſuch as fall: and liſteth vp all thoſe that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giueſt them their meat in due ſeaſon.

16 Thou openeſt thy hand: and filleſt all things liuing with plenteouſneſſe.

17 The Lord is righteous in all his waies: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all ſuch as call vpon him faithfully.

19 He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will helpe them.

20 The Lord preſerueth all them that loue him: but ſcattereth abroad all the vngodly.

21 My mouth ſhall ſpeake the praiſe of the Lord: and let all fleſh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. *Pſal.* 146.

PRaiſe the Lord, O my ſoule, while I liue will I praiſe the Lord: yea, as long as I haue any being, I will ſing praiſes vnto my God.

2 O put not your truſt in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he ſhall turne againe to his earth: and then all his thoughts periſh.

4 Bleſſed is hee that hath the God of Iacob for his helpe: and whoſe hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promiſe for euer.

6 Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giueth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, hee defendeth the fatherleſſe and widow: as for the way of the vngodly, hee turneth it vpſide downe.

10 The Lord thy God, O Sion, ſhall bee King for euermore: and throughout all generations.

Laudate Dominum. *Pſal.* 147.

OPraiſe the Lord, for it is a good thing to ſing praiſes vnto our God: yea, a ioyful and pleaſant thing it is to be thankfull. *Euening prayer.*

2 The Lord doth build vp Hieruſalem;

Hieruſalem: and gather together the outcaſts of Iſrael.

3 Hee healeth thoſe that are broken in heart: and giueth medicine to heale their ſickeneſſe.

4 Hee telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing prayſes vpon the Harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.

13 For hee hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He ſendeth forth his commandement vpon the earth: and his word runneth very ſwiftly.

16 Hee giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word vnto Iacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Pſal. 148.

O Prayſe the Lord of heauen: praiſe him in the height.

2 Prayſe him all ye Angels of his: praiſe him all his hoſte.

3 Praiſe him Sunne and Moone: prayſe him all ye ſtarres and light.

4 Prayſe him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the Name of the Lord: for hee ſpake the word, and they were made, he commanded, and they were created.

6 Hee hath made them faſt for euer and euer: he hath giuen them a Law which ſhall not be broken.

7 Prayſe the Lord vpon earth: ye Dragons and all deepes.

8 Fire and haile, ſnow & vapours: winde and ſtorme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beaſts and all cattell: wormes and feathered foules.

11 Kings of the earth, & all people: princes, and all Iudges of the world.

12 Yong men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his prayſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his Saints ſhal praiſe him: euen ỹ children of Iſrael, euen the people that ſerueth him.

Cantate Domino. Pſal. 149.

O Sing vnto the Lord a new ſong: let the Congregation of Saints praiſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion bee ioyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing prayſes vnto him with Tabret and Harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayſes of God bee in their mouth: & a two edged ſword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: ſuch honour haue all his Saints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his Holineſſe: praiſe him in the firmament of his power.

2 Prayſe him in his noble actes: prayſe him according to his excellent greatneſſe.

3 Prayſe him in the ſound of the Trumpet: prayſe him vpon the Lute and Harpe.

4 Prayſe him in the Cymbals and dances: prayſe him vpon the ſtrings and pipe.

5 Prayſe him vpon the well tuned Cymbals: prayſe him vpon the loud Cymbals.

6 Let euery thing that hath breath: praiſe the Lord.

FINIS.

¶ Certaine godly prayers to be vſed for ſundry *purpoſes.*

¶ *A generall confeſſion of ſinnes to be ſaid euery Morning.*

ALmighty God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable & wretched ſinner, and haue manifolde wayes moſt grieuouſly tranſgreſſed thy moſt godly Commandements, through wicked thoughts, vngodly luſts, ſinfull wordes and deedes, committed all my whole life. In ſinne am I borne and conceiued, and there is no goodneſſe in me, in as much as if thou ſhouldeſt enter into thy narrow iudgement with me, iudging me according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needes periſh and bee damned for euer: So little helpe, comfort or ſuccour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou didſt not ſpare thy only deare beloued Son, but diddeſt giue him vp vnto the moſt bitter and moſt vile and ſlanderous death of the Croſſe for me, that he might ſo pay the ranſome for my ſinnes, ſatisfie thy iudgement, ſtill and pacifie thy wrath, reconcile mee againe vnto thee, and purchaſe mee thy grace and fauour, and euerlaſting life. Wherefore through the merite of his moſt bitter death and paſſion, & through his innocent bloodſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe to be gracious and mercifull vnto mee, to forgiue and pardon mee all my ſinnes, to lighten my heart with thy holy Spirit, to renew, confirme and ſtrengthen me with a right and perfect faith, and to enflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walke as it becommeth mee, in thy moſt godly Commandements, and ſo glorifie and praiſe thee euerlaſtingly. And alſo that I may with a free conſcience, and quiet heart in all maner of tentations, afflictions, or neceſſities, and euen in the very pangs of death, cry boldly and merily vnto thee, and ſay, *I beleeue in God the Father Almighty, maker of heauen and earth, and in Ieſus Chriſt, &c.* But, O Lord God heauenly Father, to comfort my ſelfe in affliction and temptation with theſe Articles of the Chriſtian faith, it is not in my power, for faith is thy gift: and foraſmuch as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beſeech thee, both for that and for all other my neceſſities, euen as thy dearely beloued Sonne our Sauiour Ieſus Chriſt himſelfe hath taught vs. And from the very bottome of my heart, I cry and ſay, *Our Father which art in heauen, hallowed be thy Name, &c.*

¶ *A prayer to be ſaid in the Morning.*

O Mercifull Lord God, heauenly Father, I render moſt high laudes, praiſe and thankes vnto thee, that thou haſt preſerued mee both this night, and all the times and dayes of my life hitherto vnder thy protection, and haſt ſuffered mee to liue vntill this preſent houre. And I beſeech thee heartily, that thou wilt vouchſafe to receiue mee this day, and the reſidue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darkneſſe, of misbeliefe, infidelity, and of carnall luſts and affections may be vtterly chaſed and driuen out of my heart, and that I may bee iuſtified and ſaued both body and ſoule through a right and perfect faith, and ſo walke in the light of thy moſt godly truth, to thy glory and praiſe, and to the profit and furtherance of my neighbour, through Ieſus Chriſt our Lord and Sauiour. Amen.

ALl poſſible thankes that wee are able, wee render vnto thee, O Lord Ieſus Chriſt, for that thou haſt willed this night paſt to be proſperous vnto vs: and wee beſeech thee likewiſe to proſper all this ſame day vnto vs for thy glory, and for the health of our ſoule, and that thou which art the true light, not knowing any going downe, and which art the Sunne eternall, giuing life, foode, and gladneſſe vnto all things, vouchſafe to ſhine into our mindes, that wee may not any where ſtumble to fall into any ſinne, but may through thy good guiding and conducting come to the life euerlaſting. Amen.

O Lord Ieſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe, which by thy moſt wholeſome appearing and ſight doeſt bring forth, preſerue, nouriſh, & refreſh all things, as well that are in heauen, as alſo that are on earth, we beſeech thee mercifully and fauourably to ſhine into our hearts, that the night and darkneſſe of ſinnes, and the miſts of errors on euery ſide driuen away, thou brightly ſhining within our hearts, wee may all our life ſpace goe without ſtumbling or offence, and may decently and ſeemely walke as in the day time, being pure and cleane from the workes of darkeneſſe, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the

the holy Ghoſt liueſt and reigneſt for euer and euer. Amen.

O GOD and Lord Ieſus Chriſt, thou knoweſt, yea, and haſt alſo taught vs how great the infirmitie and weakeneſſe of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man truſt in himſelfe, it cannot bee auoyded, but that he muſt run headlong, and fall into a thouſand vndoings and miſchiefes. O our Father, haue thou pity and compaſſion vpon the weakeneſſe of vs thy children, be thou preſt and ready to helpe vs, alwayes ſhewing thy mercy vpon vs, and proſpering whatſoeuer we godly go about: ſo that thou giuing vs light, wee may ſee what things are truely good indeede: thou encouraging vs, wee may haue an earneſt deſire to the ſame: and thou being our guide, wee may come where to obtaine them: for wee hauing nothing but miſtruſt in our ſelues, doe yeeld and commit our ſelues full and wholy vnto thee alone, which workeſt all things in all creatures, to thy honour and glory. So be it.

¶ *A prayer to be ſaid at night going to bed.*

O Mercifull Lord God heauenly Father, whether we ſleepe or wake, liue or die, we are alwayes thine. Wherefore I beſeech thee heartily, that thou wilt vouchſafe to take care and charge of me, and not to ſuffer me to periſh in the workes of darkeneſſe, but to kindle the light of thy countenance in my heart: that thy godly knowledge may dayly increaſe in mee, through a right and pure faith, and that I may alwayes bee found to walke and liue after thy will and pleaſure, through Ieſus Chriſt our Lord and Sauiour. Amen.

¶ *A prayer for truſt in God.*

THe beginning of the fall of man was truſt in himſelfe. The beginning of the reſtoring of man was diſtruſt in himſelfe, and truſt in God. O moſt gracious and moſt wiſe guide, our Sauiour Chriſt, which doeſt leade them the right way to immortall bleſſednеſſe, which truly and vnfainedly trufting in thee, commit themſelues to thee: graunt vs, that like as wee bee blinde and feeble in deede, ſo we may take and repute our ſelues, that wee preſume not of our ſelues to ſee to our ſelues, but ſo farre to ſee, that alway wee may haue thee before our eyes, to follow thee being our guide, to be ready at thy call moſt obediently, and to commit our ſelues wholly vnto thee, that thou which onely knoweſt the way, mayſt lead vs the ſame way vnto our heauenly deſires: to thee with the Father and the holy Ghoſt bee glory for euer.

¶ *A prayer againſt temptation.*

O Lord Ieſus Chriſt, the onely ſtay and defence of our mortall ſtate, our onely hope, our onely ſaluation, our glory and our triumph, who in the fleſh (which thou haddeſt for our onely cauſe taken vpon thee) didſt ſuffer thy ſelfe to bee tempted of Satan, and who onely and alone of all men, diddeſt vtterly ouercome and vanquiſh ſinne, death, the world, the deuill, and all the kingdome of hell: and whatſoeuer thou haſt ſo ouercommed, for our behooſe it is that thou haſt ouercommed it, neither hath it beene thy will to haue any of thy ſeruants to keepe battell, or fight with any of the foreſaid euils, but of purpoſe to reward vs with a crowne of the more glory for it: and to the intent that thou mightſt likewiſe ouerthrow Sathan in thy members, as thou haddeſt before done in thine owne perſon, giue thou (wee beſeech thee) vnto vs thy ſouldiers (O lion moſt victorious of the tribe of Iuda) ſtrength againſt the roaring lion, which continually wandreth to and fro ſeeking whom hee may deuoure. Thou being that ſame ſerpent, the true giuer of health and life, that was nailed on hie vpon a tree, giue vnto vs thy ſilly ones wilineſſe againſt the deceitfull awaiting of the moſt ſubtill ſerpent. Thou being a Lambe as white as ſnow, the vanquiſher of Sathans tyranie, giue vnto vs thy little ſheepe the ſtrength and vertue of thy Spirit, that being in our owne ſelues weake and feeble, and in thee ſtrong and valiant, wee may withſtand and ouercome all aſſaults of the deuill, ſo that our ghoſtly enemy may not glory on vs, but being conquered through thee, wee may giue thankes to thy mercy, which neuer leaueſt them deſtitute that put their truſt in thee: Who liueſt and reigneſt God for euer, without end. Amen.

FINIS.

LONDON,
Printed by *Bonham Norton* and *Iohn Bill*,
Printers to the Kings moſt excellent Maieſtie.
Anno. 1619.

THE
Pſalter, or Pſalmes of Dauid,

After the Tranſlation of the Great BIBLE,

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at LONDON, by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie, and by the Aſſignes of *Iohn Bill*.
1631.
¶ *Cum Priuilegio.*

An Act for the vniformitie of Common prayer, and Seruice in the Church, and administration of the *Sacraments.*

WHere at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, intituled The booke of Common Prayer, & administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord King Edward the first, intituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Acte of Parliament; in the first yeere of the Reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christs Religion.

Bee it therefore enacted by the authoritie of this present Parliament, that the said Statute of Repeale, and euery thing therin conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, conteined or appointed in, or by the sayd Booke, shall be void and of none effect, from and after the Feast of the Natiuitie of Saint Iohn Baptist next comming. And that the said Booke with the order of Seruice, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and bee from and after the said Feast of the Natiuity of S. Iohn Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of Eng-

An Act for the vniformity

land, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and forme as is mentioned in the sayd Booke, so authorized by Parliament in the said fifth and sixth yere of the reigne of king Edward the sixth, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the feast of the Natiuity of Saint Iohn Baptist next comming, refuse to vse the sayd Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as hee should vse to minister the same, in such order and forme as they be mentioned and set forth in the sayd Booke, or shal wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the sayd Booke (Open prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayd Booke, or any thing therein conteined, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall loose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence the profit of all his Spirituall Benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainepryse. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and be thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore bee depriued ipso facto of all his spirituall promotions. And that it shall be lawfull to all patrons or Donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice conuicted in forme aforesaid, shall offend against any of the premisses the third time, and shall be thereof in forme aforesayd lawfully conuicted:

that

then the person so offending, and conuicted the third time, shall be depriued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not be beneficed, nor haue any Spirituall Promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without bayle or mainprise. And if any such person not hauing any Spirituall Promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme aforesaid be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority abouesaid, that if any person or persons whatsoeuer, after the said Feast of the Natiuity of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deede, or by open threatnings, compell, or cause, or otherwise procure or maintaine any Parson, Vicar, or other Minister in any Cathedrall, or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise, or in any other manner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedrall or Parish Church, Chappel, or any other place, to sing or say Common and open prayer, or to minister the Sacraments, or any of them, in [illegible] manner and forme as is mentioned in the sayd Booke: that then euery such person being thereof lawfully conuicted in forme abouesaid, shall forfeit to the Queene our Soueraigne Lady, her Heires and Successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in forme aforesaid be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Souereigne Lady, her Heires and Successors, foure hundred marks. And if any person, after he in forme aforesaid, shall haue beene twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and bee thereof in forme abouesaid lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Souereigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be conuict in forme aforesaid, doe not pay the summe to be paid by vertue of his conuiction, in such manner and forme as the same ought to bee payd within sixe weekes next after his conuiction: that then euery

ſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid ſumme, ſuffer impriſonment by the ſpace of ſixe mo=nethꝭ, without baile or mainepriſe. And if any perſon or perſons, that for his ſecond offence concerning the premiſſes, ſhall be conuict in forme aforeſaid, doe not pay the ſaid ſumme to bee payed by vertue of his con-uiction and this eſtatute, in ſuch manner and forme as the ſame ought to be payed, within ſixe weekes next after this ſaid ſecond conuiction: that then euery perſon ſo conuicted and not paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſaid ſumme, ſuffer impri-ſonment during twelue monethꝭ, without baile or mainepriſe. And that from and after the ſaid Feaſt of the Natiuitie of Saint Iohn Baptiſt next comming, all and euery perſon and perſons inhabiting within this Realme, or any other the Queenes Maieſties Dominions, ſhall diligently and faithfully, hauing no lawfull or reaſonable excuſe to bee abſent, endeuour themſelues to reſort to their Pariſh Church or Chap=pell accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhall bee vſed in ſuch time of let, vpon euery Sunday, and other dayes ordeined and vſed to be kept as holy dayes: and then and there to abide orderly and ſober-ly, during the time of Common prayer, preachings, or other Seruice of God there to be vſed and miniſtred, vpon paine of puniſhment by the Cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence, to bee leiued by the Church wardens of the Pariſh, where ſuch offence ſhall be done, to the vſe of the poore of the ſame Pariſh, of the goods, lands, and tene-ments of ſuch offendour, by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords Temporall, and all the Commons in this preſent Parliament aſſembled, doeth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other ordinaries, that they ſhall endeauour themſelues to the vtter-moſt of their knowledges, that the due and true execution heereof, may be had throughout their Dioceſſe and charges, as they will an=ſwere before God, for ſuch euils and plagues wherewith Almighty God may iuſtly puniſh his people for neglecting his good and whole=ſome Law. And for the authority in this behalfe, be it further enacted by the authority aforeſayd, that all and ſingular the ſame Archbi-ſhops, Biſhops, and all other their Officers, exercicing Eccleſiaſticall iuriſdiction, as well in place exempt, as not exempt, within their Dio-ceſſe, ſhall haue full power and authority by this Act, to reforme, cor-rect, and puniſh by cenſures of the Church, all and ſingular perſons, which ſhall offend within any their iuriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of Saint Iohn Baptiſt next comming, againſt this Act and Statute: any other Law, Statute, Priuiledge, Liberty, or Prouiſion heretofore made, had or ſuffered to the contrary, notwith-ſtanding.

And

And it is ordeined and enacted by the authority aforesaid, that all and euery Justice of Oyer and Determiner, or Justices of Assise, shal haue full power and authority in euery of their open and generall Sessions, to enquire, heare, and determine, al, and al manner of offences that shal be committed or done contrary to any Article conteined in this present Acte, within the limits of the Commission to them directed, and to make Processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforesaid, that all and euery Archbishop and Bishop, shal and may at al time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at euery of the said open and generall Sessions to bee holden in any place within his Diocesse, for, and to the enquiry, hearing, and determining of the offences aforesaid.

Prouided also, and be it enacted by the authority aforesaid, That the bookes concerning the said seruice, shall at the costes and charges of the Parishoners of euery Parish and Cathedrall Church, be attained, and gotten before the said Feast of the Natiuity of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the said Bookes shall be attained and gotten, before the said Feast of the Natiuitie of S. John Baptist, shall within three weekes next after the said Bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Act.

And bee it further enacted by the authority aforesaid, that no person or persons shalbe at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, heereafter to be committed or done contrary to this Act, vnlesse he or they so offending, be therof indicted at the next generall Sessions to bee holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence aboue mentioned, shall be tried by their Peeres.

Prouided also, and be it ordained & enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bayliffes, and other head officers, of all and singular Cities, Boroughs, and Townes Corporate within this Realme, Wales, and the Marches of the same, to the which Justices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Act, to enquire, heare, and determine the offences aboueaid, and euery of them, yeerely, within fifteene dayes after the Feasts of Easter, and S. Michael the Archangel, in like manner and forme, as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordained and enacted by the authority a-

foꝛeſaid, That all and ſingular Archbiſhops and Biſhops, and euery of their Chancelloꝛs, Commiſſaries, Archdeacons, and other Oꝛdinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full powꝛer and authoꝛity by vertue of this Act, aſwel to enquire in their Viſitation, Synods, oꝛ elſewhere within their iuriſdiction, at any other time and place, to take accuſations, and infoꝛmations of all and euery the things aboue mentioned, done, committed, oꝛ perpetrated within the limits of their iuriſdiction and authoꝛity, and to puniſh the ſame by admonition, excommunication, ſequeſtration, oꝛ depꝛiuation, oꝛ other Cenſures and Pꝛoceſſes, in like foꝛme as heretofoꝛe hath bin vſed in like caſes by the Queenes Eccleſiaſticall Lawes.

Pꝛouided alwaies, and be it enacted, that whatſoeuer perſon offending in the pꝛemiſſes, ſhall foꝛ the firſt offence receiue puniſhment of the Oꝛdinary: hauing a teſtimoniall thereof vnder the ſaid Oꝛdinaries ſeale, ſhall not foꝛ the ſame offence eftſoones bee conuicted befoꝛe the Juſtices: and likewiſe receiuing foꝛ the ſaid firſt offence puniſhment by the Juſtices, he ſhall not foꝛ the ſame offence eftſoones receiue puniſhment of the Oꝛdinarie: any thing contained in this Act to the contrary notwithſtanding.

Pꝛouided alwaies, & be it enacted: that ſuch oꝛnaments of the Church, and of the miniſters thereof, ſhalbe retained, and be in vſe, as was in this Church of England, by the authoꝛitie of Parliament in the ſecond yeere of the reigne of King Edward the firſt, vntill other oꝛder ſhalbe therein taken by authoꝛity of the Queenes Maieſty, with the aduice of her Commiſſioners, appointed and authoꝛized vnder the great Seale of England, foꝛ cauſes Eccleſiaſticall, oꝛ of the Metropolitane of this Realme. And alſo that if there ſhall happen any contempt oꝛ irreuerence to be vſed in the Ceremonies oꝛ Rites of the Church, by the miſuſing of the oꝛders appointed in this Booke: the Queenes Maieſty may by the like aduiſe of the ſaid Commiſſioners, oꝛ Metropolitane, oꝛdaine and puբliſh ſuch further ceremonies oꝛ Rites, as may be moſt foꝛ the aduancement of Gods gloꝛy, The edifying of his Church, and the due reuerence of Chꝛiſts holy myſteries and Sacraments.

And be it further enacted by the authoꝛity afoꝛeſaid, that all lawes, ſtatutes and oꝛdinances, wherein oꝛ whereby any other ſeruice, adminiſtration of Sacraments: oꝛ Common pꝛayer is limited, eſtabliſhed, oꝛ ſet foꝛth to be vſed within this Realme, oꝛ any other the Queenes Dominions and Countries, ſhall from henceforth vtterly bee voꝛd, and of none effect.

(***)

By

DIEV ET MON DROIT.

¶ By the King.

¶ A Proclamation for the authorizing and vniformity of the Booke of Common prayer to be vſed through-*out the Realme.*

ALthough it cannot bee vnknowen to Our Subiects by the former Declarations Wee haue publiſhed, what Our purpoſes and proceedings haue beene in matters of Religion ſince Our comming to this Crowne: Yet the ſame being now by Us reduced to a ſetled Forme, Wee haue occaſion to repeat ſomewhat of that which hath paſſed: And now at Our very firſt entry into the Realme, being entertained and importuned with informations of ſundry Miniſters, complaining of the errours and imperfections of the Church here, aſwel in matter of Doctrine, as of Diſcipline: Although Wee had no reaſon to preſume that things were ſo farre amiſſe, as was pretended, becauſe We had ſeene the Kingdome vnder that Forme of Religion which by Law was eſtabliſhed in the dayes of the late Queene of famous memorie, bleſſed with a Peace and Proſperitie, both extraordinarie and of many yeeres continuance (a ſtrong euidence that

God was therewith well pleased,) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to bee accompanied, very specious: We were mooued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affaires of Religion, and the Seruice of GOD before their owne. Which while Wee were in hand to doe, as the contagion of the sickenesse reigning in Our City of London, and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed Formes of publike seruing of God not here allowed, held Assemblies without Authority, and did other things, carying a very apparant shew of Sedition, more then of Zeale: whom Wee restrained by a former Proclamation in the moneth of October last, and gaue intimation of the Conference We intended to bee had with as much speede as conuentently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Counsell, were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, alwell of those that are conformable to the State of the Church established, as of those that dissented. Among whom, what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our Judgement in determining, Wee leaue to the report of those who heard the same, contenting Our Selfe with the Sincerity of Our owne heart therein. But Wee cannot conceale, that the successe of that Conference was such as happeneth to many other things, which mooving great expectation before they bee entred into, in their issue produce small effects. For Wee found mighty and vehement Informations, supported with so weake and slender proofes, as it appeareth vnto Vs

and

and Our Counsel, that there was no cause why any change should haue beene at all in that which was most impugned, the Booke of Common prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which appeared to bee sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding we thought meet, with consent of the Bishops, and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well haue bene borne with by men who would haue made a reasonable construction of thē: but for that in a matter concerning the Seruice of God We were nice, or rather iealous, that the publike forme thereof should be free, not onely from blame, but from suspicion, so as neither the commō Aduersary should haue aduantage to wrest ought therin contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cauill against it: And for that purpose gaue forth Our Commission vnder our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to bee vsed, to make the said Explanation, & to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but al Our Subiects, both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto, euery man in that which him concerneth: Yet haue We thought it necessary to make knowne by Proclamation Our authorizing of the same. And to require and enioyne all men, as well Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing God, established & allowed to be in this Realme. And the rather, for that all the learned men, Who were there present, alwel of ỹ Bishops as others, promised their conformitie in the practise of it, onely making suit to Us, that some few might be borne with for a time.

A Proclamation for the &c.

Wherefore we require all Archbishops, Bishops, and all other publike Ministers, aswel Ecclesiasticall as Ciuill, to doe their duties in causing the same to be obeied, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the sayd Booke of Common prayer. And wee thinke it also necessary, that the said Archbishops, and Bishops, doe each of them in his Prouince and Diocesse take order, That euery Parish do procure to themselues, within such time as they shall thinke good to limit, one of the sayd Bookes so explained. And last of all, We doe admonish all men, that heereafter they shall not expect, nor attempt any further alteration in the Common & Publique forme of Gods seruice, from this which is now established, for that neither will We giue way to any to presume, that Our owne Judgement hauing determined in a matter of this weight, shall be swayed to alteration by the friuolous suggestions of any light spirit: neither are We ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to vse constancy in the vpholding of the publique determinations of States, for that such is the vnquietnesse and vnsteadfastnesse of some dispositions, affecting euery yeere new formes of things, as, if they should be followed in their vnconstancy, would make all actions of States ridiculous and contemptible: Whereas the stedfast maintaining of things by good aduice established, is the weale of all Common Wealths.

Giuen at our Palace of Westminster, the 5. day of March, in the first yeere of Our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

¶ THE

¶ THE PREFACE.

THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not beene corrupted: as among other things, it may plainely appeare by the Common Prayers in the Church, Commonly called Diuine Seruice. The firſt originall and ground whereof, if a man would ſearch out by the ancient Fathers, hee ſhall find that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould bee read ouer once euery yeere, intending thereby that the Clergie, and eſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort others by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearing of holy Scripture read in the Church) ſhould continually profit more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But theſe many yeeres paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in vncertaine Stories, Legends, Reſponds, Verſes, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begun in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begun, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, whereas Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England, theſe many yeeres, hath beene read in Latine to the people, which they vnderſtand not: ſo that they haue heard with their eares onely, and their heart, ſpirit, and minde haue not beene edified thereby. And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue beene dayly ſaid, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifold changings of the Seruice, was the cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to read it when it was found out.

Theſe

The Preface.

Theſe inconveniences therefore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, heere is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of the holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the ſcripture. Yet becauſe there is no remedy, but that of neceſſity there muſt be ſome rules: therefore certaine rules are ſet forth, which as they be few in number, ſo they be plaine and eaſie to be vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpoſe of the olde Fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, & nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plaineſſe of the order, and for that the rules be few & eaſie. Furthermore, by this order the Curates ſhall need none other bookes for their publike ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhall not be at ſo great charges for bookes, as in times paſt they haue been.

And where heretofore there hath been great diuerſitie in ſaying, and ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke; whereas before by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men wil weigh their labour, with the profit & knowledge which dayly they ſhall obtaine by reading vpon the booke, they will not refuſe the paine in conſideration of the great profit ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainely ſet forth, but doubts may riſe in the vſe and practiſing of the ſame: to appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubts concerning the manner how to vnderſtand, doe, and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhal alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhal take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this Booke. And if the Biſhop of the Dioceſſe be in doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though

THough it bee appointed in the afore-written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And all Prieſts and Deacons ſhall bee bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of Diuinity, or ſome other vrgent cauſe.

And the Curate that miniſtreth in euery Pariſh-Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh-Church or Chappell where he miniſtreth, and ſhall toll a Bell thereto, a conuenient time before he begin, that ſuch as be diſpoſed, may come to heare Gods Word, and to pray with him.

¶ Of

Of Ceremonies why ſome be aboli-ſhed, and ſome reteined.

Of ſuch Ceremonies as be vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanity and ſuperſtition: ſome entred into the Church by vndiſcreet deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were wincked at in the beginning, they grew daily to more and more abuſes, which not only for their vnprofitableneſſe, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to bee cut away and cleane reiected, Other there bee, which although they haue beene deuiſed by man, yet it is thought good to reſerue them ſtill, aſwell for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred, And although the keeping or omitting of a Ceremony, in it ſelfe conſidered, is but a ſmall thing: yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. Paul, in a ſeemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts Church, except hee be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtomes, and again on the other ſide, ſome be ſo newfangled, that they would innouate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe and ſatiſfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leaſt any man ſhould bee offended, whom good reaſon might ſatiſfie, here be certaine cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome reteined and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Iewes. And he counſelled, that ſuch yoke and burthen ſhould bee taken away, as time would ſerue quietly to doe it.

But

Of Ceremonies.

But what would Saint Augustine haue sayd, if hee had seene the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his time was not to be compared? This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a Religion to serue God: not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those Ceremonies which doe serue to a decent order, and godly discipline; and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edifyed.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which paraduenture will bee offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the old, onely for their age, without bewraying of their owne folly. For in such a case they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and newfanglenes, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued to bee offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, (which vpon iust causes) may be altered and changed, and therfore are not to be esteemed equall with Gods Law. And moreouer they be neither darke nor dumbe Cerimonies, but are so set forth that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue been. And in these our doings we condemne no other Nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chanceth diuerslie, in diuers Countreys.

¶ The

¶ The Table and Kalender, expreſsing the order of Pſalmes to be ſaid at Morning and Euening Prayer thorowout the yeere, except certaine proper Feaſts, as the Rules *following more plainely declare.*

THE Pſalter ſhall be read thorow once euery Moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes.

To euery Moneth ſhall bee appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, and February which is placed betweene them both, haue onely xxviij. dayes. February ſhall borrow of either of the Moneths (of Ianuary and March) one day: And ſo the Pſalter which ſhall bee read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December, haue xxxj. dayes apiece; It is ordered that the Pſalmes ſhall be read the laſt day of the ſaid Moneths which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhall be read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the Seruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrewes) doth varie in numbers from the common Latine Tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed *to bee read.*

THe old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read thorow euery yeere once, except certaine Bookes and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thrice, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be onely certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender following, and there ye ſhal perceiue the Bookes & Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundaies, or for any feaſt, moueable or vnmoueable: then the Pſalmes & Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle & Goſpel, appointed for the Sunday, ſhal ſerue al the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhall be read againe the day following, except it bee Sunday, which hath proper Leſſons of the old Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhal you reade to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, yee ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read vnto, **So that he was ſuppoſed to be the Sonne of Joſeph, &c.**

¶ Proper

¶ Proper Leſſons to bee read for the firſt Leſſons both at Morning and Euening prayer on the Sundayes throughout the whole yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong
Sundayes of Aduent.		
The firſt.		Eſai.i.
ii	Eſai.i.	xxiiii
iii	v	xxvi
iiii	xxv	xxxii
	xxx	
Sundaies after Chriſtmas		
The firſt.		
ii	xxxvii	xxxviii
	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Euenſong.
First Sunday in Lent.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix.	x
Easter day.		
i.Leſſon.	Exod.xii.	Exod.xiiii
ii.Leſſon.	Rom.vi.	Acts ii

¶ Sundayes after Eaſter.

First ſunday	Num.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday,		
i.Leſſon.	Deut.xvi	Wiſed. i.
ii.Leſſon.	Acts.x. Then Peter opened his mouth, &c.	Actsxix. It fortuned that while Apollo was at Corinth, &c. (vnto) After theſe things.

Trinity Sunday	Mattens.	Euensong
i. Lesson.	Gen. xviii.	Iosua. i.
ii. Lesson.	Mat. iii.	

Sundayes after Trinitie.

	Mattens.	Euensong.
First	Iosua x.	Iosua xxiii.
ii	Judg. iiii.	Judg. v.
iii	i. Sam. ii.	i. Sam iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. Sam xii.	ii. Sam. xxi.
vii	xxii	xxiiii
viii	i. King. xiii.	i. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii. King. v.	ii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mic. vi.

Sundayes after Trinitie.	Mattens.	Euensong.
xxi	Abac. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Natiuitie of Christ.		
i. Lesson.	Esay ix.	Esai. vii. God spake once again to Achaz &c. vnto the end.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue, &c. (vnto) foolish
S. Steuen.		
i. Lesson	Prou. xxviii.	Eccle. iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And whē xl. yeres were expired there appeared vnto Moses, &c. (vnto) Steuen full

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson	Apocal. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome. i.
Circumcisiō.		
i. Lesson.	Genesis xvii.	Deu. x. (vnto) And now Isr
ii. Lesson.	Roman. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esay xl.	Esay xlix.
ii. Lesson.	Luk iii. (vnto) So ỹ he was supposed to be the sonne of Joseph.	Joh. ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedome v.	Wisdome vi.
ii. Lesson.	Acts xvii (vnto) They heard him.'	Acts xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S. Matthias	Wisdome xix.	Eccle. i.
Annunciatiō of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee xiii.	Osee. xiiii.
Thursday afore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Gene. xxii.	Esay liii.
Easter Euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matt. xxviii.	Acts. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke 24. vnto And behold, two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccles. ix.
Ascension day	Deut. x.	ii. King. ii.
Munday in Whitsun weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men, &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun weeke.	i. Sam. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Acts. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. xiii.	Matth. xiiii. (vnto) When Jesus heard.

	Mattens.	Euenſong.
S. Peter.		
i. Leſſon.	Ecclus. xv.	Ecclu. xix.
ii. Leſſon.	Acts iii.	Actes iiii.
S. James.	Ecclus. xxi.	Ecclus. xxii.
S. Bartholomew.	xxv.	xxix
S. Matthew.	Ecclus. 35.	Ecclus. 38.
S. Michael.	xxxix.	xliiii.
S. Luke.	Ecclus. li.	Job. i.

	Mattens.	Euenſong.
Simon and Jude.	Job 24. 25.	xlii.
All Saints.		
i. Leſſon.	Wiſdome 3. (vnto) Bleſſed is rather the barren.	Wiſdome 5. (vnto) His iealouſie alſo
ii. Leſſon.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocal. 19. (vnto) And I ſaw an Angel ſtand.

Proper Pſalmes on certaine dayes.

		Mattens.	Euenſong.
¶ Chriſtmas day.	Pſalmes.	xix. xlv. lxxxv.	Pſalmes. lxxxix. cx. cxxxii.
¶ Eaſter day.	Pſalmes.	ii. lvii. Cxi.	Pſalmes. Cxiii. Cxiiii. Cxviii.
¶ Aſcenſion day.	Pſalmes.	viii xv xxi.	Pſalmes. xxiiii. lxviii. Cviii.
¶ Whitſunday.	Pſalmes:	xlviii. lxvii.	Pſalmes. Ciii. Cxlv.

¶ Tha

¶ The Table for the order of the Pſalmes

to be ſaid at Morning and Euening Prayer.

Dayes of the Moneth.	¶ Pſalmes for Morning Prayer.	¶ Pſalmes for Euening Prayer.
1	i.ii.iii.iiii.v.	vi.vii viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii,xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv xxxvi.	xxxvii.
8	xxxviii xxxix.xl.	xli.xlii.xliii.
9	xliiii,xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii	lxxviii.
16	lxxx.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii,xcix.c.ci.
20	cii ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v.	Inde iiii.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliij.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix..cl.

¶ An

¶ An Almanacke for xlij. yeeres.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsunday.	Aduent Sunday.
1629	xv	A G	1.Febru.	18.Febru.	5.April	10.Maii	14.Maii	24.Maii	29.Nou.
1630	xvi	F	24.Ianu.	10.	28.March	ii	vi	xvi	xxviii
1631	xvii	E	6.Febru.	23.	10.April	xv	xix	xxix	xxvii
1632	xviii	D C	29.Ianu.	15.	1.	vi	x	xx	2.Decem.
1633	xix	B	17.Feb.	6.March	21.	xxvi	xxx	9.June	i
1634	i	A	2.Febru.	19.Febru.	6.	xi	xv	25.Maii	30.Nou.
1635	ii	G	25.Ianu.	11.Febru.	March 29	iii	vii	xvii	xxix
1636	iii	F E	14.Febru.	2.March	April.17.	xxii	xxvi	5.June	xxvii
1637	iiii	D	5.	22.Febru.	9.	xiiii	xviii	28.Maii	3.Decem.
1638	v	C	21.Ianu.	7.	25.March	29.April	iii	xiii	ii
1639	vi	B	10.Febru.	27.	14.April	19.Maii	xxiii	2.June	i
1640	vii	A G	2.	19.	5.	x	xvii	24.Maii	29.Nou.
1641	viii	F	21.Febru.	10.March	25.	xxx	3.June	13.June	xxviii
1642	ix	E	6.Febru.	23.Febru.	10.	xv	19.Maii	29.Maii	xxvii
1643	x	D C	29.Ianu.	15.	2.	vii	xi	xxi	3.Decem.
1644	xi	B	18.Febru.	6.March	21.	xxvi	xxx	9.June	i
1645	xii	A G	2.	19.Febru.	6.	xi	xv	25.Maii	30.Nou.
1646	xiii	F	25.Ianu.	11.	29.March	iii	vii	xvii	xxix
1647	xiiii	E	14.Febru.	3.March.	18.April	xxiii	xxvi	6.June	xxviii
1648	xv	D C	30.Ianu.	16.Febru.	2.	vii	xi	21.Maii	3.Decem.
1649	xvi	B	21.	7.	25.March	29.April	iii	xiii	ii
1650	xvii	A G	10.Febru.	27.Febru.	14.April	19.Maii	xxiii	2.June	i
1651	xviii	F	26.Ianu.	12.	30.March	iiii	viii	18.Maii	30.Nou.
1652	xix	E D	15.Feb.	3.March.	18.April	xxiii	xxvii	6.June	xxviii
1653	i	C	6.	23.Febru.	10.	xv	xix	29.Maii	xxvii
1654	ii	B	22.Ianu.	8.	26.March	30.April	iiii	xiii	3.Decem.
1655	iii	A G	11.Febru.	28.	15.April	20.Maii	xxiiii	3.June	ii
1656	iiii	F	3.	20.	6.	xi	xv	25.Maii	30.Nou.
1657	v	E D	25.Ianu.	11.	29.March	iii	vii	xvii	xxix
1658	vi	C	7.Febru.	24.	11.April	xvi	xx	xxx	xxviii
1659	vii	B	31.Ianu.	16.	3.	viii	xii	xxii	xxvii
1660	viii	A G	19.Feb.	7.March	22.	xxvii	xxxi	10.June	2.Decem.
1661	ix	F	10.Febru.	27.Febru.	14.	xix	xxiii	ii	i
1662	x	E	26.Ianu.	12.	30.March	iiii	viii	18.Maii	30.Nou.
1663	xi	D	15.Febru.	4.March.	19.April	xxiiii	xxviii	7.June	xxix
1664	xii	C B	7.Febru.	24.Febru.	10	xv	xix	29.Maii	xxvii
1665	xiii	A	22.Ianu.	8.	26.March	30.April	iiii	xiiii	3.Decem.
1666	xiiii	G	11.Feb.	28.	15.April	20.Maii	xxiiii	3.June	ii
1667	xv	F	3.Febru.	20.	7.	xii	xvi	26.Maii	i
1668	xvi	E D	19.Ianu.	5.	22.March	26.April	30.April	x	29.Nou.
1669	xvii	C	7.Febru.	24.	11.April.	16.Maii	20.Maii	xxx	xxviii
1670	xviii	B	30.Ianu.	16.	3.	viii	xii	xxii	xxvii

¶ Note that the supputation of the yeere of our Lord in the Church of England, beginneth the xxv day of March, the same day supposed to be the first day vpon which the world was created, & the day when Christ was conceiued in the wombe of the Virgine Mary.

To finde Easter for euer.

The golden number	A	B	C	D	E	F	G
i	Aprill ix.	x	xi	xii	vi	vii	viii
ii	March 26.	xvii	xviii	xix	xx	xxi	Aprill i
iii	Aprill xvi	xvii	xviii	xix	xx	xiiii	xv
iiii	Aprill ix	iii	iiii	v	vi	vii	viii
v	March 26.	xvii	xviii	xix	xxiii	xiiii	xv
vi	Aprill xvi	xvii	xi	xii	xiii	xiiii	xv
vii	Aprill ii	iii	iiii	v	vi	Mar. 31.	Aprill i
viii	Aprill xxiii	xxiiii	xv	xix	xx	xxi	xii
ix	Aprill ix	x	xi	xii	xiii	xiiii	viii
x	Aprill ii	iii	Mar. 28.	xix	xx	xxi	Aprill i
xi	Aprill xvi	xvii	xviii	xix	xx	xxi	xii
xii	Aprill ix	x	xi	v	vi	vii	viii
xiii	March 26.	xvii	xviii	xix	xx	xxi	xv
xiiii	Aprill xvi	xvii	xviii	xix	xiii	xiiii	xv
xv	Aprill ii	iii	iiii	v	vi	vii	viii
xvi	March 26.	xvii	xviii	xii	xiii	xiiii	xv
xvii	Aprill xvi	x	xi	xii	xiii	xiiii	xv
xviii	Aprill ii	iii	iiii	v	Mar. 30.	xxi	Aprill i
xix	Aprill xxiii.	xxiiii	xviii	xix	xx	xxi	xii

¶ When yee haue found the Sunday Letter in the vppermost Line, guide your eye downeward from the same, till yee come right ouer against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ Ianuary

¶ Ianuary hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12. / 4. min. 48. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	A	Kalend.	Circumciſion.	i	Gen. 17.	Rom. ii	Deut. x.	Col. 2.
viii	2	b	iiii No.		ii	Gen. 1.	Matth. i	Gen. ii.	Rom. i
	3	c	iii No.		iii	iii	ii	iiii	ii
xvi	4	d	pꝛid. No		iiii	v	iii	vi	iii
	5	e	Nonas.		v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphany.	vi	Eſa. xl.	Luke iii	Eſa. xliix	Joh. ii
xiii	7	g	vii Id.		vii	Geneſ. ix.	Matt. v	Gen. xii.	Rom. v
ii	8	A	vi. Id.	Lucian.	viii	xiii	vi	xiiii	vi
	9	b	v Id.		ix	xv	vii	xvi	vii
x	10	c	iiii Id.		x	xvii	viii	xviii	viii
	11	d	iii Id.		xi	xix	ix	xx	ix
xviii	12	e	pꝛid. Id.	Sol in Aquario.	xii	xxi	x	xxii	x
vii	13	f	Idus.	Hilarii.	xiii	xxiii	xi	xxiiii	xi
	14	g	xix kl.	Februarii.	xiiii	xxv	xii	xxvi	xi i
xv	15	A	xviii kl.		xv	xx ii	xiii	xxviii	xiii
iiii	16	b	xvii kl.		xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.		xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Priſca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.		xix	xxxv	xvii	xxxvii	i. Cor. i.
	20	f	xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.	xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.		xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.		xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſ. Paul.	xxv	Wiſd. v.	Acts xxii	Wiſd. vi.	Acts 26
xiiii	26	e	vii kl.		xxvi	Gen. 48	Mat. 23.	Gen. xlix	i. Cor. 7
iii	27	f	vi kl.		xxvii	l	xxiiii	Exod. i.	viii
	28	g	v kl.		xxviii	Exod. ii	xxv	iii	ix
xii	29	A	iiii kl.		xxix	iiii	xxvi	v	x
xix	30	b	iii kl.		xxx	vii	xxvii	viii	xi
vii	31	c	pꝛid. kl.		i	ix	xxviii	x	xii

¶ February hath xxviii. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 14. / 4. min. 46. }

					Psalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	d	Kalend.	Fast.	ii	Exod. 11.	Mark. 1.	Exod. 12.	1. Cor. 13
xvi	2	e	iiii No.	Purifie of Mary.	iii	Wisd. 9.	ii	Wisd. 12.	xiiii
v	3	f	iii No.	Blasii.	iiii	Exod. 13	iii	Exod. 14.	xv
	4	g	prid. No		v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.	Agathe.	vi	xvii	v	xviii	2. Cor. 1
ii	6	b	viii Id.		vii	xix	vi	xx	ii
	7	c	vii Id.		viii	xxi	vii	xxii	iii
	8	d	vi Id.		ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.		x	xxxii	ix	xxxiii	v
xviii	10	f	iiii Id.		xi	xxxiiii	x	Leuit. 18	vi
vii	11	g	iii Id.	Sol in Piscibus.	xii	Leuit. 19	xi	xx	vii
	12	A	prid. Id.		xiii	xxvi	xii	Num. 11.	viii
xv	13	b	Idus.		xiiii	Num. 12.	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.	xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.	xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.		xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.		xviii	xxiii	Luk. di. 1	xxiiii	xiii
	18	g	xii kl.		xix	xxv	di. i.	xxvii	Galat 1
x	19	A	xi kl.		xx	xxx	ii	xxxi	ii
	20	b	x kl.		xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.		xxii	xxxvi	iiii	Deut. 1.	iiii
vi	22	d	viii kl.		xxiii	Deut. 2.	v	iii	v
	23	e	vii kl.	Fast.	xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias.	xxv	Wisd. 19.	vii	Eccles. 1.	Ephes. 1.
iii	25	g	v kl.		xxvi	Deut. 6	viii	Deut. 7.	ii
	26	A	iiii kl.		xxvii	viii	ix	ix	iii
vi	27	b	iii kl.		xxviii	x	x	xi	iiii
	28	c	prid. kl.		xxix	xii	xi	xiii	v

¶ March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon	2. Leſſon.	1. Leſſon	2. Leſſon.
xix	1	d	Kalend.	Dauid.	xxx	Deut. 16	Luk. xii	Deu. 17.	Ephe. vi
viii	2	e	vi No.	Cedde.	i	xviii	xiii	xix	Phil. i
	3	f	v No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.		iii	xxii	xv	xxiiii	iii
v	5	A	iii No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid. No		v	xxvii	xvii	xxviii	Coloſ. i
xiii	7	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi Id.		ix	Joſua i	xxi	Joſua ii	i. Theſ. i
	11	g	v Id.		x	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Gregory.	xi	v	xxiii	vi	iii
vii	13	b	iii Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	prid. Id		xiii	ix	John i	x	v
xv	15	d	Idus.		xiiii	xxiii	ii	xxvii	2. Theſ. i
iiii	16	e	xvii kl.	Aprilis.	xv	Judg. i	iii	Judg. ii	ii
	17	f	xvi kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv kl.	Edward.	xvii	v	v	vi	i. Tim. i
i	19	A	xiiii kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii kl.		xix	ix	vii	x	iiii
ix	21	c	xii kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi kl.		xxi	xiii	ix	xiiii	vi
xvii	23	e	x kl.		xxii	xv	x	xvi	2. Tim. i
vi	24	f	ix kl.	Faſt.	xxiii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun. of Mary.	xxiiii	Eccleſ. ii	xii	Eccle. iii	iii
xiiii	26	A	vii kl.		xxv	Judg. 19	xiii	Judg. xx	iiii
iii	27	b	vi kl.	Init. Reg. Carol.	xxvi	xxi	xiiii	Ruth. i	Titus i
	28	c	v kl.		xxvii	Ruth. ii	xv	iii	ii. iii
xi	29	d	iiii kl.		xxviii	iiii	xvi	i. king. i	Philem.
	30	e	iii kl.		xxix	1. Sa. ii	xvii	iii	Hebr. i
xix	31	f	prid. kl.		xxx	iiii	xviii	v	ii

¶ April hath xxx dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Golden numbers	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i	1. Sam. 6	Ioh. xix	1. Sam. 7	Hebr. iii
xvi	2	A	iiii	No.		ii	viii	xx	ix	iiii
v	3	b	iii	No.	Richard.	iii	x	xxi	xi	v
	4	c	prid.	No.	Ambrose.	iiii	xii	Acts i	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii	Id.		vi	xvi	iii	xvii	viii
	7	f	vii	Id.		vii	xviii	iiii	xix	ix
	8	g	vi	Id.		viii	xx	v	xxi	x
x	9	A	v	Id.		ix	xxii	vi.	xxiii	xi
xviii	10	b	iiii	Id.		x	xxiiii	vii	xxv	xii
vii	11	c	iii	Id.	Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	prid.	Id.		xii	xxviii	ix	xxix	Iam. i
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii	kl.	Maii.	xiiii	2. Sam. i	xi	2 Sam. 2	iii
	15	g	xvii	kl.		xv	iii	xii	iiii	iiii
xii	16	A	xvi	kl.		xvi	v	xiii	vi	v
i	17	b	xv	kl.		xvii	vii	xiiii	viii	i. Pet. i
	18	c	xiiii	kl.		xviii	ix	xv	x	ii
ix	19	d	xiii	kl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii	kl.		xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi	kl.		xxi	xv	xviii	xvi	v
vi	22	g	x	kl.		xxii	xvii	xix	xviii	2. Pet. i
	23	A	ix	kl.	S. George.	xxiii	xix	xx	xx	ii
xiiii	24	b	viii	kl.		xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii	kl.	Marke Euang.	xxv	Eccles. 4	xxii	Eccles. 5	1. Ioh. i.
	26	d	vi	kl.		xxvi	2. Sa. 23	xxiiii	2. Sa. 24	ii
xi	27	e	v	kl.		xxvii	i. King. i	xxiiii	1. King. 2	iii
	28	f	iiii	kl.		xxviii	iii	xxv	iiii	iiii
xix	29	g	iii	kl.		xxix	v	xxvi	vi	v
viii	30	A	prid.	kl.		xxx	vii	xxvii	viii	2. 3. Iohn

¶ May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
x	1	b	Kalend	Philip and Iacob.		i	Eccleſ. 7.	Acts 8.	Eccleſ. 9.	Jude.
xvi	2	c	vi	No.		ii	i. King. 9	xxvii	1. Kin. 10.	Rom. 1.
v	3	d	v	No.	In. of the Croſſe.	iii	xi	Matt. i.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	prid.	No	Iohn Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	2. King. 1.	vii	2. Kin. 2.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Geminis.	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id		xiiii	xiii	xii	xii	xiii
	15	b	Idus.			xv	xv	xiii	xiiii	xiiii
xii	16	c	xvi	kl.	Iunii.	xvi	xvii	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xix	xv	xviii	xvi
	18	e	xv	kl.		xviii	xxi	xvi	xx	1. Cor. 1.
ix	19	f	xiiii	kl.	Dunſtane.	xix	xxiii	xvii	xxii	ii
	20	g	xiii	kl.		xx	xxv	xviii	xxiiii	iii
xvii	21	A	xii	kl.		xxi	Ezra 3.	xix	Ezra 2.	iiii
vi	22	b	xi	kl.		xxii	v	xx	iiii	v
	23	c	x	kl.		xxiii	vii	xxi	vi	vi
xiiii	24	d	ix	kl.		xxiiii	Nehe. i.	xxii	ix	vii
iii	25	e	viii	kl.		xxv	iiii	xxiii	Nehe. ii.	viii
	26	f	vii	kl.	Auguſtine.	xxvi	vi	xxiiii	v	ix
ii	27	g	vi	kl.		xxvii	ix	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xiii	xxvii	Eſter 1.	xii
viii	30	c	iii	kl.		xxx	Eſter 2.	xxviii	iii	xiii
xvi	31	d	prid.	kl.		xxxi	iiii	Mark. 1.	v	xiiii

¶ Iune hath xxx. dayes.

The Moone xxix.

Sunne { riſeth / falleth } houre { 3. min. 34. / 8. min. 26. }

					Pſalmes.	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	e	Kalend.		i	Eſter vi	Mar. ii.	Eſter vii	1. Cor. 15
	2	f	iiii No.		ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nichomede.	iii	Job i	iiii	Job ii	2. Cor. 1.
ii	4	a	pꝛid. No.		iiii	iii	v	iiii	ii
	5	b	Nonas.	Boniface.	v	v	vi	vi	iii
x	6	c	viii Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii Id.		vii	ix	viii	x	v
vii	8	e	vi Id.		viii	xi	ix	xii	vi
	9	f	v Id.		ix	xiii	x	xiiii	vii
	10	g	iiii Id.		x	xv	xi	xvi	viii
xv	11	a	iii Id.	Barnabe.	xi	Eccles. x	Acts iiii	Eccle. 12	Acts xv
iiii	12	b	pꝛid. Id.	Sol in Cancro.	xii	Job 17. 18	Mar. xii	Job 19.	2. Cor. 9.
	13	c	Idus.	Solſtit. æſtiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Julii.	xiiii	xxii	xiiii	xxiiii	xi
	15	e	xvii kl.		xv	xxiiii 25.	xv	xxvi 27	xii
	16	f	xvi kl.		xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.		xvii	xxx	Luke i	xxxi	Galat. i
	18	a	xiiii kl.		xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.		xix	xxxiiii	iii	xxxv	iiii
vi	20	c	xii kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.		xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.		xxii	xl	vi	xli	vi.
iii	23	f	ix kl.	Faſt.	xxiii	xlii.	vii	Pꝛou. i.	Ephe. i.
	24	g	viii kl.	Iohn Baptiſt.	xxiiii	Mala. 3.	Matt. 3.	Mal. 4.	Mat. 14.
xi	25	a	vii kl.		xxv	Pꝛou. 2.	Luke 8.	Pꝛou. 3.	Ephe. 2
	26	b	vi kl.		xxvi	iiii	ix	v	iii
xix	27	c	v kl.		xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Faſt.	xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apoſtle.	xxix	Eccle. 15	Acts iii	Eccle. 19	Acts 4.
xvi	30	f	pꝛid. kl.		xxx	Pꝛo. 10.	Luke xii	Pꝛou. 11	Ephe. 6.

¶ Iuly hath xxxj. dayes.

The Moone xxx.

Sunne riseth / falleth — houre 4. min. 34. / 7. min. 26.

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
v	1	g	Kalend.	Circ. of Mary.	i	Prou. 12	Luke 13.	Pro. 13.	Phil. i
	2	a	vi. No.		ii	xiiii	xiiii	xv	ii
xiii	3	b	v. No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii No.		iiii	xvii	xvi	xix	iiii
	5	d	iii No.		v	xx	xvii	xxi	Col. 1.
x	6	e	prid. No.	Dog dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.		vii	xxiiii	xix	xxv	iii
vii	8	g	viii Id.		viii	xxvi	xx	xxvii	iiii
	9	a	vii Id.		ix	xxviii	xxi	xxix	1. Thes.
	10	b	vi. Id.		x	xxxi	xxii	Eccles 1.	ii
xv	11	c	v Id.		xi	Eccles. 2.	xxiii	iii	iii
iiii	12	d	iiii Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
	13	e	iii Id.		xiii	vi	Iohn i	vii	v
xi	14	f	prid. Id.		xiiii	viii	ii	ix	2. Thes. 1
	15	g	Idus.	Swithune.	xv	x	iii	xi	ii
x	16	a	xvii kl.	Auguſti.	xvi	xii	iiii	Iere i	iii
	17	b	xvi kl.		xvii	Iere. 2.	v	iii	1. Tim. 1
	18	c	xv kl.		xviii	iiii	vi	v	ii. iii
xvii	19	d	xiiii kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii kl.		xxi	x	ix	xi	vi
xii	22	g	xi kl.	Magdalene.	xxii	xii	x	xiii	2. Tim. i
iii	23	a	x kl.		xxiii	xiiii	xi	xv	ii
	24	b	ix kl.	Fact.	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii kl.	Iames Apoſtle.	xxv	Eccle. 21	xiii	Eccle. 29	iiii
xix	26	d	vii kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. 19	Titus i
viii	27	e	vi kl.		xxvii	xx	xv	xxi	ii. iii
	28	f	v kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii kl.		xxix	xxiiii	xvii	xxv	Hebr. i.
	30	a	iii kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid. kl.		xxxi	xxviii	xix	xxix	iii

¶ Auguſt hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 4. min. 34. / 7. min. 26. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon	2. Leſſon.	1. Leſſon.	2. Leſſon
xiii	1	c	Kalend.	Lammas.	i	Jer. xxx.	John 20.	Jer. xxxi	Heb. iiii.
ii	2	d	iiii No.		ii	xxxii	xxi	xxxiii	v
	3	e	iii No.		iii	xxxiiii	Acts 1.	xxxv	vi
x	4	f	pri. No.		iiii	xxxvi	ii	xxxvii	vii
xviii	5	g	Nonas.		v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Tranſfigurat.	vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jeſus.	vii	xlii	v	xliii	x
	8	c	vi Id.		viii	xliiii	vi	xlv. xlvi.	xi
xv	9	d	v Id.		ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	viii	l	xiii
x	11	f	iii Id.		xi	li	ix	lii	Jam. i.
xii	12	g	pri. Id.	Sol in Virgine.	xii	Lam. i.	x	Lam. ii.	ii
	13	A	Idus		xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.	xiiii	v	xii	Ezek. ii.	iiii
	15	c	xviii kl.		v	Ezek. iii.	xiii	vi	v
	16	d	xvii kl.		xvi	vii	xiiii	xiii	i. Pet. i.
xvii	17	e	xvi kl.		xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.		xviii	xxxiii	xvi	xxxiiii	iii
	19	g	xiiii kl.		xix	Dan. i.	xvii	Dan. ii.	iiii
xiii	20	A	xiii kl.		xx	iii	xviii	iiii	v
i	21	b	xii kl.		xxi	v	xix	vi	2. Pet. i.
	22	c	xi kl.		xxii	vii	xx	viii	ii
ii	23	d	x kl.	Faſt.	xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Bartholom. Apoſt.	xxiiii	Eccl. 25	xxii	Eccl. 26	i. Joh. i
viii	25	f	viii kl.		xxv	Dan. xi	xxiii	Dan. 12.	ii
	26	g	vii kl.		xxvi	xxii	xxiiii	Pro. 30.	iii
xvi	27	A	vi kl.		xxvii	Oſe. i.	xxv	Oſe. 2. 3.	iiii
v	28	b	v kl.	Auguſtine.	xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii kl.	Behead. of John	xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.		xxx	ix	xxviii	x	Jude.
xiii	31	e	pri. kl.		xxx	xi	Marke i.	xii	Rom. i.

¶ Note, that the 13. Chapter of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words; And King Aſtyages, &c.

¶ September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Psalmes.	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kalend.	Giles.		i	Ose. xiii	Matt. ii	Ose. 14.	Rom. ii
	2	g	iiii No.			ii	Joel i.	iii	Joel 2.	iii
x	3	A	iii No.			iii	iii	iiii	Amos 1.	iiii
xviii	4	b	pꝛid. No.			iiii	Amos ii	v	iii	v
vii	5	c	Nonas.	Dog dayes end.		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.	Enurchus Bish.		vii	viii	viii	ix	viii
xv	8	f	vi. Id.	Nati. of Mary.		viii	Abdi i	ix	Jona. i	ix
iiii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Miche. i	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
i	12	c	pꝛid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Naum. 1	xiiii
	14	e	xviii kl.	Holy Crosse.		xiiii	Naum. 2	xv	iii	xv
	15	f	xvii kl.	Aequinoctium.		xv	Abac. i	xvi	Abac. 2.	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Soph. 1.	1. Cor. 1.
vi	17	A	xv kl.	Lambert.		xvii	Soph. 2	xviii	iii	ii
	18	b	xiiii kl.			xviii	Agge 1	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. 1	xx	Zach. 2. 3	iiii
iii	20	d	xii kl.	Fast.		xx	iiii. v.	xxi	vi	v
	21	e	xi kl.	S. Matthew.		xxi	Eccle. 35	xxii	Eccle. 38	vi
xi	22	f	x kl.			xxii	Zach. 7	xxiii	Zach. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.		xxvi	Mala. 1	xxvii	Mala. 2.	xi
xvi	27	d	v kl.			xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.			xxviii	Tobit. 1	Mark. i	Tobit. 2.	xiii
xiii	29	f	iii kl.	S. Michael.		xxix	Eccle. 39	ii	Eccle. 44	xiiii
xi	30	g	pꝛid. kl.	Hierome.		xxx	Tobit. 3	iii	Tobit. 4	xv

¶ October hath xxxj. dayes.

The Moone xxx.

Sunne riseth / Sunne falleth	houre	Golden numbers	¶ Morning prayer.	¶ Euening prayer.				
					1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	A	Kalend.	Remig.	i	C	Mark. 4	Tobit. 6.	1. Cor. 16
v	2	b	vi No.		ii	Tob. vii	v	viii	2. Cor. 1
	3	c	v No.		iii	ix	vi	x	ii
viii	4	d	iiii No.		iiii	xi	vii	xii	iii
vii	5	e	iii No.		v	xiii	viii	xiiii	iiii
	6	f	pri. No.	Faith.	vi	Judeth i	ix	Judet. 2.	v
v	7	g	Nonas.		vii	iii	x	iiii	vi
iiii	8	A	viii Id.		viii	v	xi	vi	vii
	9	b	vii Id.	Denis.	ix	vii	xii	viii	viii
vi	10	c	vi Id.		x	ix	xiiii	x	ix
ii	11	d	v Id.		xi	xi	xiiii	xii	x
	12	e	iiii Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
ix	13	f	iii Id.	Edward.	xiii	xv	xvi	xvi	xii
	14	g	pri. Id.		xiiii	Wisd. i	Luk. di. 1	Wisd. 2	xiii
viii	15	A	Idus.		xv	iii	di. 1	iiii	Galat. 1.
	16	b	xvii kl.	Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi kl.	Etheldrede.	xvii	vii	iii	viii	iii
xiii	18	d	xv kl.	Luke Euang.	xviii	Ecclu. 51	iiii	Job 1.	iiii
iii	19	e	xiiii kl.		xix	Wisd. 9.	v	Wisd. 10.	v
	20	f	xiii kl.		xx	xi	vi	xii	vi
xi	21	g	xii kl.		xxi	xiii	vii	xiiii	Ephe. 1
xix	22	A	xi kl.		xxii	xv	viii	xvi	ii
	23	b	x kl.		xxiii	xvii	ix	xviii	iii
viii	24	c	ix kl.		xxiiii	xix	x	Ecclus 1	iiii
	25	d	viii kl.	Crispine.	xxv	Ecclu. 2.	xi	iii	v
vi	26	e	vii kl.		xxvi	iiii	xii	v	vi
v	27	f	vi kl.	Fast.	xxvii	vi	xiii	vii	Phil. 1
	28	g	v kl.	Simon and Iude.	xxviii	Job 24.25	xiiii	Job 42	ii
xii	29	A	iiii kl.		xxix	Ecclu. 8.	xv	Ecclus. 9	iii
ii	30	b	iii kl.		xxx	x	xvi	xi	iiii
	31	c	pri. kl.	Fast.	xxxi	xii	xvii	xiii	Col. 1.

¶ Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words, These be the heads, &c.

¶ Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 23. / 4. min. 37. }

					Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
x	1	d	Kalend.	All Saints.	i	Wiſd. 3.	Heb. 11. 12	Wiſd. v.	Reuel 19
	2	e	iiii No.		ii	Eccluſ. 14	Luke 18.	Eccluſ. 15.	Coloſ. 2.
xviii	3	f	iii No.		iii	xvi	xix	xvii	iii
vii	4	g	pri. No.		iiii	xviii	xx	xix	iiii
	5	A	Nonas.	Papiſts conſpiracie.	v	xx	xxi	xxi	i. Theſ. i.
xv	6	b	viii Id.	Leonard.	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii	vxiiii	xxiii	xxv ¶	iii
	8	d	vi Id.		viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.		ix	xxix	Iohn 1.	xxx	v
x	10	f	iiii Id.		x	xxxi	ii	xxxii	2. Theſ. i.
i	11	g	iii Id.	S. Martin.	xi	xxxiii	iii	xxxiiii	ii
	12	A	pri. Id.	Sol in Sagit.	xii	xxxv	iiii	xxxvi	iii
	13	b	Idus	Brice.	xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembris.	xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.	xv	xli	vii	xlii	iiii
	16	e	xvi kl.		xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Hugh biſhop.	xvii	xlv	ix	xlvi ¶	vi
iii	18	g	xiiii kl.		xviii	xlvii	x	xlviii	2. Tim i.
	19	A	xiii kl.		xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.	xx	li	xii	Baruc. i.	iii
xix	21	c	xi kl.		xxi	Baruc. ii	xiii	iii	iiii
viii	22	d	x kl.		xxii	iiii	xiiii	v	Titus. i.
	23	e	ix kl.	Cicilie.	xxiii	vi	xv	Eſay i.	ii. iii
	24	f	viii kl.	Clement.	xxiiii	Eſay ii.	xvi	iii	Philem.
xvi	25	g	vii kl.		xxv	iiii	xvii	v	Hebr. i.
v	26	A	vi kl.	Katherine.	xxvi	vi	xviii	vii	ii
	27	b	v kl.		xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.		xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Faſt.	xxix	xii	xxi	xiii	v
i	30	e	pri. kl.	Andrew Apoſtle.	xxx	Prou. 21	Acts 1.	Pro. 21.	vi

¶ Note that the beginning of the 26. Chapter of Eccleſiaſticus (vnto) But when one is, &c. muſt be read with the 25. Chapter.

¶ Note that the 46. Chapter of Eccleſiaſticus, is to be read vnto theſe words, After this he rold, &c.

¶ December hath xxxj. dayes.

The Moone xxx.

Sunne riseth / falleth houre 7.min.12. / 4.min.48.					Psalmes	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend.		i	Esa. xiiii.	Acts ii	Esay xv	Hebr. vii
xviii	2	g	iiii No.		ii	xvi	iii	xvii	viii
vii	3	A	iii No.		iii	xviii	iiii	xix	ix
	4	b	prid. No.		iiii	xx xxi	v	xxii	x
xv	5	c	Nonas.		v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicholas bish.	vi	xxv	vi. vii	xxvi	xii
	7	e	vii Id.		vii	xxvii	vi. vii	xxviii	xiii
xii	8	f	vi Id.	Conc. of Mary.	viii	xxix	viii	xxx	Jam. i
i	9	g	v Id.		ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	prid. Id.	Sol in Capric.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus	Lucy Virgin.	xiii	xxxix	xiii	xl	1. Pet. i
	14	e	xix kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.		xv	xliii	xv	xliiii	iii
xiii	16	g	xvii kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiii
iii	17	A	xvi kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.		xviii	xlix	xviii	l	2. Pet. i
xi	19	c	xiiii kl.		xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.	xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apostle.	xxi	Prou. 23.	xxi	Prou. 24	1. Joh. i
viii	22	f	xi kl.		xxii	Esa. lv	xxii	Esay lvi	ii
	23	g	x kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.	xxv	Esa. ix	Luke ii	Esay vii	Titus 3
	26	c	vii kl.	S. Steuen.	xxvi	Prou. 28	Acts 6.7.	Eccles. 4.	Acts 7
xiii	28	d	vi kl.	S. John.	xxvii	Eccles. v	Reuel. i	Eccles. 6	Reue. 22
ii	29	e	v kl.	Innocents	xxviii	Jere. 31	Acts xxv	Wisd. i	1. Joh. 5.
	2	f	iiii kl.		xxix	Esay lxi	xxvi	Esay lxii	2. John
x	30	g	iii kl.		xxx	lxiii	xxvii	lxiiii	3. John
	31	A	prid. kl.	Siluester bish.	xxx	lxv	xxviii	lxvi	Jude

SEptuageſima
Sexageſima
Quinquageſima
Quadrageſima
} before Eaſter { ix viii vii vi } weekes.

ROgations
Whitſunday
Trinitie Sunday
} after Eaſter { v vii viii } weekes.

These to bee obſerued for Holy dayes, and none other.

THat is to ſay: All Sundayes in the yeere. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuity of S. Iohn Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuity of our Lord. Of S. Steuen the Martyr. Of S. Iohn Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowen, that Eaſter Terme beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinity Terme beginneth 12 daies after Whitſunday, and continueth 19 dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hilarie Terme beginneth the 23. or 24. day of Januarie, and endeth the 12. or 13. day of Februarie.

¶ In *Eaſter Terme* on the Aſcenſion day: in *Trinity Terme* on the Natiuity of S. *Iohn Baptiſt*: in *Michaelmas Terme*, on the feaſt of *All Saints*: in *Hillarie Terme*, on the feaſt of the Puriſication of our Lady, the Kings Iudges of Weſtminſter doe not vſe to ſit in Iudgement, nor vpon any Sundayes.

¶ THE ORDER

where Morning and Euening prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it be otherwiſe determined by the Ordinary of the place: and the Chancels ſhall remaine as they haue done in times paſt.

AND here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch Ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeere of the Reigne of EDWARD *the ſixt, according to the Acte of Parliament ſet foorth in the beginning of this Booke.*

AN

AN ORDER FOR
MORNING PRAYER
daily throughout the yeere.

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſaith the Lord. Ezek. 18.

I doe know mine owne wickednesse, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes, O Lord, and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſal. 51.

Rent your hearts and not your garments, and turne to the Lord your God, becauſe hee is gentle and mercifull, hee is patient, and of much mercy, and ſuch a one that is ſorrie for your afflictions. Ioel 2.

To thee, O Lord God, belongeth mercy and forgiueneſſe, for wee haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes, which thou haſt appointed for vs. Dan. 9.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, leſt we ſhould be conſumed and brought to nothing. Iere. 10.

A Amend

Morning prayer.

Matth. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psa. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent & obedient heart, to the end that wee may obtaine forgiuenesse of the same by his infinite goodnesse & mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to doe when wee assemble and meete together, to render thankes for the great benefites that wee haue receiued at his hands, to set foorth his most worthy prayse, to heare his most holy word, and to aske those things that be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany mee with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after mee.

¶ A generall Confession to be said of the whole Congregation after the Minister kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe. Wee haue followed too much the deuices and desires of our owne hearts: Wee haue offended against thy holy Lawes, Wee haue left vndone those things which wee ought to haue done, and we haue done those things which wee ought not to haue done, and there is no

health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders, spare thou them, O God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord: and graunt, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commaundement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth al them which truly repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last wee may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answere.

Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowd voyce.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee world without end. Amen.

Prayſe ye the Lord.

¶ Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

OCome, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The

Morning prayer.

The sea is his, and hee made it: and his hands prepared the drie land.

O come, let vs worship and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

when your fathers tempted mee: proued mee, and saw my workes.

Forty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* shall be repeated.

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall hee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the old Testament. The second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day. The Minister that readeth the Lesson standing and turning him so, as hee may best bee heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say, **Heere endeth such a Chapter of such a Booke.**

Morning prayer.

And to the end the people may the better heare, in ſuch places where they doe ſing, there ſhal the Leſſons be ſung in a plaine tune, after the manner of diſtinct reading: and likewiſe the Epiſtle and Goſpel.

After the firſt Leſſon, ſhall follow *Te Deum laudamus* in Engliſh, daily throughout the whole yeere.

Te Deum laudamus.

WEe praiſe thee, O God: We knowledge thee to be the Lord.
All the earth doeth worſhip thee: the Father euerlaſting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphin: continually doe crie.
Holy, holy, holy: Lord God of Sabbaoth.
Heauen and earth are full of the Maieſty: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly fellowſhip of the Prophets: praiſe thee.
The noble armie of Martyrs: praiſe thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite Maieſtie.
Thine honourable, true: and onely Sonne.
Alſo the holy Ghoſt: the Comforter.
Thou art the King of glory: O Chriſt.
Thou art the euerlaſting Sonne: of the Father.
When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgines wombe.
When thou hadſt ouercome the ſharpeneſſe of death: thou diddeſt open the Kingdome of heauen to all beleeuers.
Thou ſitteſt at the right hand of God: in the glory of the Father.
Wee beleeue that thou ſhalt come: to be our Iudge.
Wee therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy pretious blood.
Make them to bee numbred with thy Saints: in glory euerlaſting.

Morning prayer.

O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera, &c.*

O All yee workes of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee heauens, blesse yee the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse yee the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee Sunne and Moone, blesse yee the Lord: praise him and magnifie him for euer.

O yee Starres of heauen, blesse yee the Lord: praise him and magnifie him for euer.

O ye showres and deaw, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter, and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse yee the Lord: praise him and magnifie him for euer.

O yee yce and snow, blesse ye the Lord: praise him and magnifie him for euer.

Morning prayer.

O yee nights and dayes, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits & ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As

Morning prayer.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

¶ And after the second Lesson shall be vsed and said, *Benedictus* in English, as followeth.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people. Benedictus

And hath raised vp a mighty saluation for vs in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should bee saued from our enemies: and from the handes of all that hate vs.

To performe the mercie promised to our forefathers: and to remember his holy Couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called ỳ Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his waies.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from on high hath visited vs.

To giue light to them that sit in darknesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Or

Morning prayer.

Or this C. Pſalme.

O Bee ioyfull in the Lord all yee lands: ſerue the Lord with gladneſſe, and come before his preſence With a ſong.

Bee ye ſure that the Lord he is God: it is hee that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe: bee thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercie is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then ſhall be ſayd the Creede by the Miniſter and the people, ſtanding.

I Beleeue in God the Father Almightie, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Ponce Pilate, was crucified, dead and buried, hee deſcended into hell. The third day hee roſe againe from the dead. Hee aſcended into heauen, and ſitteth on the right hand of God the Father Almighty. From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting Amen.

And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a lowd voyce.

The Lord be with you.

Anſwere.

And with thy ſpirit.

Miniſter.

Morning prayer.

Miniſter.

¶ Let vs pray.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Miniſter, Clerkes, and people, ſhall ſay the Lords prayer in Engliſh, with a lowd voyce.

Our Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Then the Prieſt ſtanding vp, ſhall ſay.

O Lord ſhew thy mercy vpon vs.

Anſwere.

And grant vs thy ſaluation.

Prieſt.

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy cholen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs; but only thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy Spirit from vs.

¶ Then

Morning prayer.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to liue well. And the two laſts Collects ſhall neuer alter, but daily be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in al aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame With thy mighty power, and grant that this day We fall into no ſinne, neither rünne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

¶ An

¶ An order for Euening prayer throughout the yeere.

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill.

¶ Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſt to helpe vs.

Prieſt.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

Prayſe yee the Lord.

¶ Then the Pſalmes in order as they bee appointed in the Table for Pſalmes, except there bee proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that, *Magnificat* in Engliſh, as followeth.

Euening prayer.

Magnificat. Luke 1.

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlines of his handmaiden.

For Behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imaginations of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his seruant Israel: as hee promised to our forefathers Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

¶ Or else this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Euening prayer.

Praise the Lord vpon the Harpe: sing to the Harpe with a psalme of Thankesgiuing.

With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that, *Nunc dimittis* in English, as followeth.

Nunc dimittis. Luk. 2. 29

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

¶ Or else this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let

Euening prayer.

Let the people praise thee (O God:) let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall bless vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shall bee daily said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Sauiour. Amen.

¶ The third Collect for ayde against all perils.

Lighten our darkenesse wee beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jesus Christ. Amen.

¶ In

Quicunque vult.

¶ In the Feasts of Christmas, the Epiphany. S. Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew; Saint Matthew, Saint Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said, immediately after *Benedictus*, this Confession of our Christian faith.

WHosoeuer will be saued: before all things it is necessary that he holde the Catholique Faith.

Which Faith, except euery one doe keepe whole and vndefiled, without doubt he shall perish euerlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery Person by himselfe to be God and Lord.

So are We forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall,

So that in all things, as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Hee therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right Faith is, that We beleeue & confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One,

Quicunque vult.

One, not by the conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God Almightie: from whence he shall come to iudge the quicke and dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

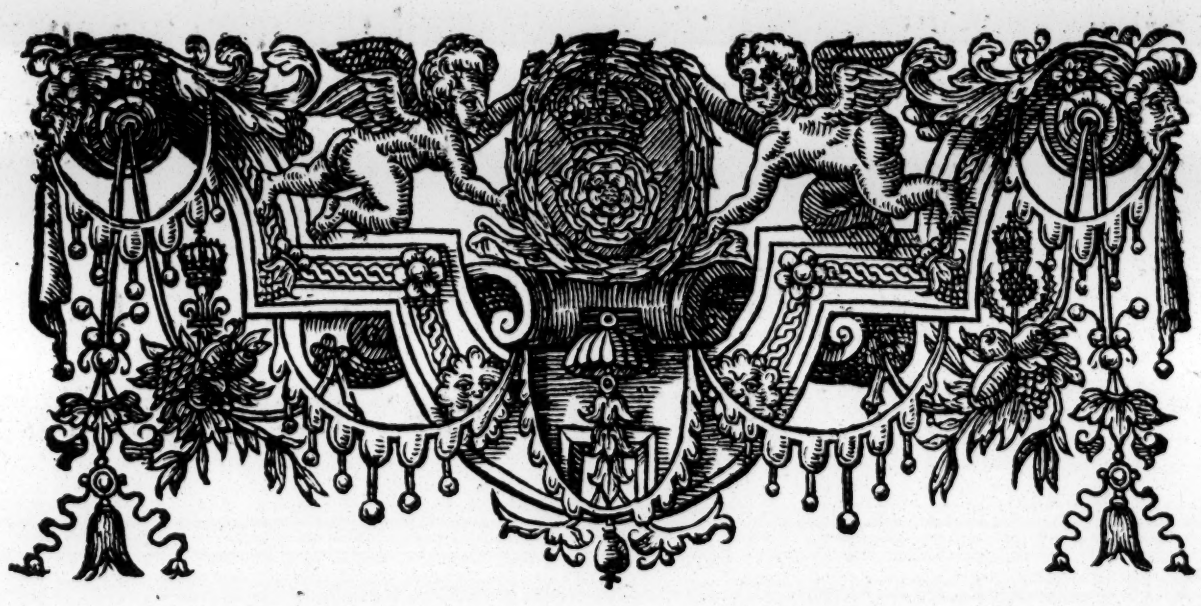
And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.



¶ Here followeth the Letanie, to be vſed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.

O God the Father of heauen, haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the World: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world; haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Son: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, & hypocriſie, from enuie, hatred & malice, and all vncharitablenes.

The Letanie.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascention, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnes & holinesse of life, thy seruant Charles our most gracious King and Gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That

The Letany.

That it may please thee to bless and preserue our gratious Queene Mary, **Prince** Charles, Fredericke **the Prince Elector Palatine, the Lady** Elizabeth **his Wife, with their Princely issue**

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastours, and ministers of the Church with true knowledge and vnderstanding of thy Worde, and that both by their preaching and liuing they may set it foorth and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisdome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute Justice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy Word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseechthee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort all

that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauaile by land or by water, all women labouring of childe, all ſicke perſons, and young children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time wee may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: We beſeech thee to heare vs.

Sonne of God: We beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

The Letanie.

OUr Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.



God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnes they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

OLord arise, helpe vs, and deliuer vs for thy Names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully

The Letany.

Mercifully forgiue the ſinnes of thy people.

Fauorably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs

O Lord, Chriſt.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.



WEe humbly beſeech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names ſake turne from vs all thoſe euills that wee moſt righteouſly haue deſerued, and grant that in all our troubles, wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

A prayer for the Kings Maieſtie.



LOrd our heauenly Father, high and mighty, King of Kings, Lord of lords, the onely ruler of Princes, which doeſt from thy throne behold all the dwellers vpon earth, moſt heartily wee beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Charles, **and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy**

will

will, and walke in the way: endue him plentyously with heauenly gifts, grant him in health & wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Queene, Prince Charles, Prince Fredericke, the Lady Elizabeth his wife, and their children.

ALmightie God, which hast promised to be a Father of thine Elect, and of their seede, wee humbly beseech thee to blesse our gracious Queene Mary, Prince Charles, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their Princely Issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely worke st great maruells, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Graunt this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

¶ A Prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions

petitions of thy seruants, as may be most expedient for them, granting vs in this World knowledge of thy Trueth, and in the World to come life euerlasting. Amen.

2. Corinth. 13.

THe grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.

For raine, if the time require.

GOD heauenly Father, which by thy Sonne Jesus Christ, hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance; Send vs, wee beseech thee, in this our necessity, such moderate Raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.

LOrd God, which for the sinne of man diddest once drowne all the World, except eight persons, & afterward of thy great mercy diddest promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of Raine and Waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the

fruits

fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie & dearth (which we do now most iustly suffer for our iniquitie) may through thy goodnes be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

¶ In the time of warre.

O Almightie God, King of all kings, and Gouernour of al things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, wee humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

O Almightie God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest: haue pitie vpon vs miserable sinners, that now are

are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christs sake our Mediatour and Aduocate. Amen.

¶ Thankesgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence doest cause the former and the latter Raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull Raine vpon thine inheritance, and to refresh it when it was drye, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ Thankesgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late Plague of immoderate raine and waters, and in thy mercie hast relieued and comforted our soules by this seasonable and blessed change of weather: Wee praise and glorifie thy holy Name for this thy mercie, and will alwayes

declare

declare thy louing kindneſſe from generation to generation through Jeſus Chriſt our Lord. Amen.

¶ A Thankſgiuing for plentie.

OMoſt mercifull Father, which of thy gracious goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie into cheapeneſſe and plentie: we giue thee humble thankes for this thy ſpeciall bountie, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of encreaſe, to thy glory and our comfort through Jeſus Chriſt our Lord. Amen.

¶ A Thankſgiuing for peace and victory.

OAlmighty GOD, which art a ſtrong Tower of defence vnto thy ſeruants againſt the face of their enemies: wee yeelde thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith we were compaſſed: wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a prey vnto them, beſeeching thee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A Thankſgiuing for deliuerance from the Plague.

OLord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the middeſt of Judgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: wee offer vnto thy Fatherly goodneſſe our ſelues, our ſoules and bodyes

bodies, which thou hast deliuered, to bee a liuing Sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to aswage the noysome Pestilence, wherewith we lately haue beene sore afflicted, and to restore the voyce of Ioy and Health into our dwellings: Wee offer vnto thy diuine Maiestie the sacrifice of Praise and Thanksgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper, and holy Commun ion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: for he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so foorth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee Rom. 13.8

know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

Mat. 21, 1. AND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer against you, and anone yee shall finde an Asse bound, and her colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say yee, The Lord hath need of them: and straightway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion, Behold, thy King commeth vnto thee meeke, sitting vpon an Asse, and a Colt, the foale of the Asse vsed to the yoke. The Disciples went, and did as Iesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God,

and

and cast out all them that solde and bought in the Temple, and ouerthrew the Tables of the money-changers, and the seates of them that solde Doues, and said vnto them, It is written, My house shall be called the house of prayer, but yee haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy Word, wee may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written aforetime, they are written for our learning, that wee through patience and comfort of the Scriptures might haue hope. The God of patience and consolation, grant you to bee like minded one towards another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise God ỹ Father of our Lord Iesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a Minister of the Circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I wil praise thee among the Gentiles, and sing vnto thy Name. And againe hee saith, Reioyce yee Gentiles with his people. And againe, Praise the Lord all Rom.15.4

The ij. Sunday in Aduent.

ye Gentiles, and laud him all yee Nations together. And a-gaine Esay saith, There shalbe the roote of Jesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may be rich in hope through the power of the holy Ghost.

The Gospel.

Luke 21. 25.

THere shall be signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wittes ende through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your Redemption draweth nigh. and hee shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot foorth their buds, yee see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when yee see these things come to passe) bee sure that the Kingdome of God is nigh. Uerily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The

The iij. Sunday in Aduent.

The Epistle.

LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithfull. With mee it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall euery man haue praise of God. 11. Cor. 4.

The Gospel.

WHen Iohn being in prison, heard the works of Christ, he sent two of his disciples, and said vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what yee haue heard and seene. The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went yee out into the wildernesse to see? A reede that is shaken with the winde? or what went yee out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11.2

The iiij. Sunday in Aduent.

The Collect.

LOrd, raise vp (we pray thee) thy power and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse we bee sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, World without end.

The Epistle.

Phil. 4. 4. REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse bee knowen to all men: the Lord is euen at hand. Bee carefull for nothing, but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God, (which passeth all vnderstanding) keepe your hearts and mindes, through Christ Iesu.

The Gospel.

Iohn. 1. 19. THis is the record of Iohn, When the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denied not, and said plainely, I am not Christ. And they asked him, What art thou then? Art thou Elias? And hee said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that wee may giue an answere vnto them that sent vs? What sayest thou of thy selfe? Hee said, I am the voyce of a cryer in the Wildernesse, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying. I baptize with water, but there standeth one among you, Whom yee know not, he it is, Which though he came after me, was before me', Whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christ.

Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom hee hath made heire of all things, by whom also hee made the world. Which Sonne being the brightnesse of his glorie and the verie Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Sonne hee saith, Thy seat (O God) shall be for euer and euer, the Scepter of thy kingdome is a right Scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish but thou endurest. They all shall waxe old as doeth a gar- Heb. 1. 1.

ment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man, whose Name was John: the same came as a witnesse to beare witnesse of the Light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee, which liuest, &c.

¶ Then shall follow the Collect of the Natiuity, which shall bee said continually vnto New-yeeres day.

The

S. Steuens day.

The Epistle.

AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and sayd, Behold, I see the heauens open, and the Sonne of man standing on the right hand of God. Then they gaue a shout with a loud voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a yong mans feete, whose name was Saul: and they stoned Steuen calling on, and saying, Lord Iesu receiue my spirit. And hee kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to their charge. And when hee had thus spoken, hee fell asleepe. Acts.7.55.

The Gospel.

BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath beene shedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slew betweene the Temple and the Altar. Verily I say vnto you, All these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. Ma.23.34

¶ THE

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle.

1.Ioh.1.1 THat which was from the beginning which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life, (And the life appeared, and wee haue seene, and beare witnesse, and shew vnto you that eternall life which was with the Father, and appeared vnto vs) That which we haue seene and heard, declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may bee with the Father, and his Sonne Iesus Christ. And this we write vnto you, that yee may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is Light, and in him is no darkenesse at all. If wee say wee haue fellowship with him, and walke in darkenesse, we lie, and doe not the trueth. But and if we walke in light, euen as hee is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If wee say wee haue no sinne, wee deceiue our selues, and the trueth is not in vs. If we acknowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If wee say wee haue not sinned, wee make him a lyar, and his word is not in vs.

The Gospel.

Iohn 21. 19. IEsus said vnto Peter, Follow thou mee. Peter turned about, and saw the disciple whom Iesus loued following (which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee?) When Peter therefore saw him

him, hee ſaid vnto Jeſus, Lord, what ſhall hee heere doe? Jeſus ſaid vnto him, If I will haue him to tarry till I come, what is that to thee? follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not to him, He ſhall not die: but, If I will that hee tarry till I come, what is that to thee? The ſame diſciple is he which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. There are alſo many other things, which Jeſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not conteine the bookes that ſhould be written.

¶ Innocents day.

The Collect.

ALmighty God, whoſe praiſe this day the young Innocents thy witneſſes haue confeſſed & ſhewed forth, not in ſpeaking, but in dying: mortifie and kill all vices in vs, that in our conuerſation, our life may expreſſe thy faith, which with our tongues wee doe confeſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

I Looked, and loe, a Lambe ſtood on the mount Sion, and with him an hundred and forty foure thouſand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voyce from heauen, as the ſound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harps. And they ſung as it were a new ſong before the Seate, and before the foure beaſts and elders, and no man could learne the ſong, but the hundred & forty foure thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins. Theſe follow the Lambe, whitherſoeuer hee goeth. Theſe were redeemed from men, being the firſt fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without ſpot before the Throne of God. Apoc. 14. 1.

The

The Sunday after Christmas.

The Gospel.

Mat. 2. 13

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and bee thou there, till I bring thee word. For it will come to passe that Herode will seeke the Childe to destroy him. So when hee awoke, hee tooke the Childe and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod, When he saw that hee was mocked of the Wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or vnder) according to the time that hee had diligently knowen out of the Wise men. Then was fulfilled that which was spoken by ỹ Prophet Jeremie, Whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

❧ The Sunday after Christmas day.

The Collect.

Almighty God, &c. As vpon Christmas day.

The Epistle.

Gal. 4. 1.

NOw I say, that the heire (as long as he is a child) differeth not from a seruant, though hee bee lord of all, but is vnder tutors and gouernors: vntil the time that the father hath appointed: Euen so we also, when wee were children, were in bondage vnder the ordinances of the world: but when the time was full come, God sent his Sonne made of a woman, and made vnd vnto

The Sunday after Christmas.

vnto the Law, to redeeme them which were bound vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth Abba Father. Wherefore now thou art not a seruant, but a sonne. If thou bee a sonne, thou art also an heire of God through Christ.

The Gospel.

THis is the booke of the generation of Matt. 1. 1.
Iesus Christ the Sonne of Dauid, the sonne of Abraham. Abraham begat Isahac: Isahac begat Iacob: Iacob begate Iudas and his brethren: Iudas begate Phares and Zara, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begat Aminadab: Aminadab begate Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: Iesse begat Dauid ỳ King: Dauid the King begat Solomon of her that was the wife of Vrie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Iosaphat: Iosaphat begate Ioram: Ioram begate Osias: Osias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Iechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Iechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begate Iacob: Iacob begate Joseph the husband of Mary, of whom was borne Iesus, euen he that is called Christ. And so all the generations from Abraham vnto Dauid, are foureteene generations. And from Dauid vnto the captiuity of Babylon, are fourteene

fourteene generations. And from the captiuity of Babylon vnto Christ, are fourteene generations.

The birth of Iesus Christ was on this wise: When his mother Mary was married to Ioseph, (before they came to dwell together) she was found with child by the holy Ghost. Then Ioseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his Name Iesus, for he shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a maide shall be with childe, and shall bring forth a Sonne, and they shall call his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Ioseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his Name Iesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to bee Circumcised, and obedient to the Law for man: Grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed Will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Rom.4,8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For we say that faith was reckoned to Abraham for

for righteousnes. How was it then reckoned: When he was in circumcision, or When he was in the vncircumcision: not in time of Circumcision, but When hee Was yet vncircumcised. And hee receiued the signe of Circumcision, as a seale of the righteousnes of Faith, which he had yet being vncircumcised, that hee should be the father of all them that beleeue, though they be not circumcised, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not vnto them onely Which came of the circumcised, but vnto them also that walke in the steps of the faith that Was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the World) happened not to Abraham, or to his seede through the Law, but through the righteousnesse of faith. For if they Which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And When they had seene it, they published abroad the saying that was told them of that childe. And all they that heard it, wondred at those things which were told them of the Shepheards. But Mary kept all these sayings, & pondered them in her heart. And the shepherds returned, praysing and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And When the eight day was come, that the childe should be circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2.15

If there be any Sunday betweene the *Epiphany* and the *Circumcision*, then shall be vsed the same Collect, Epistle, and Gospel, at the Communion, which was vsed the day of *Circumcision*.

The

¶ The Epiphanie.

The Collect.

O God, which by the leading of a Starre, didst manifest thy onely begotten Sonne to the Gentiles: Mercifully graunt, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3.1

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to you-ward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a Minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Unto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be known by the Congregation, the manifold wisedome of God according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The

¶ The Epiphanie.

The Gospel.

When Jesus was borne in Bethlehem, a citie of Jury, in the time of Herode the King: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes: for wee haue seene his Starre in the East, and are come to worship him. When Herode the King had heard these things, hee was troubled, and all the Citie of Jerusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herode when he had priuily called the wise men, he enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the Childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Child with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, Gold, Frankincense, and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matt. 2. 1.

¶ The first Sunday after the Epiphany.

The Collect.

LOrd wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom.12.1

I Beseech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable serning of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by the renuing of your minde, that yee may proue what thing that good and acceptable and perfect Will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luk,2.43

THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsefolke & acquain-

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple sitting in the middest of the Doctors, hearing them, and posing them. And all that heard him, were astonished at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must goe about my Fathers businesse: And they vnderstood not that saying which hee spake vnto them. And hee went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

SEeing that wee haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnesse. Rom. 12. 6.

The ij. Sunday after Epiphany.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Bee kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slothful in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Bee patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them that persecute you. Blesse I say, and curse not. Be merry with them that are merry, Weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Ioh.2.1. AND the third day was there a mariage in Cana a city of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, the mother of Jesus saide vnto him, They haue no wine. Jesus said vnto her, Woman, What haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, conteining two or three firkins apiece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew,) he called the bridegrome, and said vnto him, Euery man at the beginning doeth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

¶ The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euil for euil. Prouide afore hand things honest, not onely before God, but also in ỹ sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen he was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Iesus put forth his hand, & touched him, saying, I wil, be thou cleane. And immediately his leprosie was cleansed. And Iesus said vnto him, Tel no man, but goe & shew thy selfe to the Priest, & offer the gift (that Moses commanded to be offred) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained. And Iesus said, When I come vnto him, I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder Matt. 8. 1.

my prooke: but speake the word onely, and thy seruant shalbe healed. For I also my selfe am a man subiect to the authority of another, & haue souldiers vnder me: and I say vnto this man, Goe, and he goeth: and to another man, Come & he commeth: and to my seruant, Doe this, and he doth it. When Iesus heard these words, he marueiled, & said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob in the kingdome of heauen: But the children of the kingdome shall bee cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The fourth Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to bee set in the midst of so many and great dangers, that for mans frailenes we cannot alwayes stand vpright: grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1.

LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that bee, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou bee without feare of the power: doe well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore yee must needes

obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when he entred into a ship his disciples followed him. Mat. 8.23 And behold, there arose a great tempest in the sea, insomuch as the shippe was couered with waues, but hee was asleepe. And his Disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are yee fearefull, O yee of little faith: Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, What manner of man is this, that both windes and sea obey him: And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold they cryed out, saying, O Iesu thou Sonne of God, what haue wee to doe with thee: Art thou come hither to torment vs before the time: And there was a good way off from them a herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herde of swine. And behold, the whole herde of swine was caryed headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the City, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they saw him, they besought him that hee would depart out of their coastes.

¶ The fift Sunday after the Epiphanie.

The Collect.

LOrd wee beseech thee to keepe thy Church and houshold continually in the true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are all called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plentifully, with all wisedome. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall Songs, singing with grace in your hearts to the Lord. And whatsoeuer yee doe in word or deed, doe all in the Name of the Lord Jesu, giuing thankes to God the Father by him.

The Gospel.

Mat. 13. 24. THe kingdome of Heauen is like vnto a a man which sowed good seede in his field: but while men slept, his enemy came & sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the housholder came, and said vnto him, Sir, didst thou not sow good seede in thy field: from whence then hath it tares: Hee said vnto them, the enuious man hath done this. The seruants said vnto him, Wilt thou then that wee goe and weede them vp: But hee said Nay, lest while yee gather vp the tares, yee plucke vp also the wheate with them: let both grow

grow together vntill the harueſt, and in the time of harueſt, I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaues to be burnt, but gather the Wheate into my barne.

¶ The ſixt Sunday (if there be ſo many) ſhall haue the Collect, Epiſtle, and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, wee beſeech thee fauourably to heare the prayers of thy people, that wee which are iuſtly puniſhed for our offences, may bee mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Epiſtle.

PErceiue yee not how that they which runne in a courſe, run all, but one receiueth the reward: So run that yee may obtaine. Euery man that prooueth maſteries, abſtaineth from all things: and they doe it to obtaine a crowne that ſhall periſh: but we to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away. 1. Cor. 9. 24.

The Goſpel.

THe Kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, he ſent them into his Vineyard. And hee went Mat. 20. 1

out

out about the third houre, and ſaw other ſtanding idle in the market place, and ſaid vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right, I Will giue you. And they went their Way. Againe he Went out about the ſixt and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and found other ſtanding idle, and ſaid vnto them, Why ſtand ye here all the day idle? They ſaid vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right, that ſhall ye receiue. So when Euen was come, the Lord of the Vineyard ſaid vnto his Steward, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt haue Wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, & ſaid, Friend, I doe thee no wrong: Diddeſt thou not agree with me for a peny? Take that thine is and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as me liſteth with mine owne goods? Is thine eye euill becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many ſhall be called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

ALmighty God, which ſeeſt that we put not our truſt in any thing that we doe: mercifully grant that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

Sunday called Sexagesima.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. 2. Cor. 11
For yee suffer if a man bring you into bondage, if 19.
a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with rodds, I was once stoned, I suffered thrise shipwracke, night and day haue I ben in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the City, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen vnto mee, I am cumbred daily, and doe care for all Congregations. Who is weake and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel.

WHen much people were gathered together, Luk. 8. 4.
and were come to him out of all cities, hee spake by a similitude. The sower went out to sow his seede, and as he sowed some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with

with it, and choaked it. And ſome fell on good ground, and ſprang vp, and bare fruit an hundred fold. And as hee ſaid theſe things, he cryed, He that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the Kingdome of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this: The ſeede is the word of God, Thoſe that are beſide the way, are they that heare, then commeth the deuill, and taketh the word out of their hearts, leſt they ſhould beleeue and bee ſaued. They on the ſtones, are they, which when they heare, receiue the word with ioy, and theſe haue no roots, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe foorth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charity are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Grant this for thine onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

1.Cor.13. 1. Though I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a trinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea if I haue all faith, ſo that I could moue mountaines out of their

their places and yet haue no loue, I am nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity: but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: but when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a child: But aſſoone as I was a man, I put away childiſhneſſe. Now wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: but then ſhall I know, euen as I am knowen. Now abideth Faith, Hope, and loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.



Eſus tooke vnto him the twelue, and ſaid vnto them, Behold, wee goe vp to Hieruſalem, and all ſhall bee fulfilled which are written by the Prophets of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpightfully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death: and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe that as hee was come nigh to Jericho, a certaine blind man ſate by the high way ſide begging. And when hee heard the people

Luke 18. 31.

people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Sonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that hee should hold his peace. But he cried so much the more, thou Sonne of Dauid, haue mercy on mee. And Jesus stood still, and commanded him to be brought vnto him. And when hee was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I might receiue my sight. And Jesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that bee penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sins, and knowledging our wretchednesse, may obtaine of thee the God of all mercy perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Ioel.2.12 TVrne you vnto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your cloathes. Turne you vnto the Lord your God: for hee is gracious and mercifull, long suffering, and of great compassion and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let

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The first day in Lent.

the bridegroome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, bee fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the Heathen bee lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

WHen yee fast, bee not sad as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, Where the rust and moth doeth corrupt, and where theeues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow nor steale. For Where your treasure is, there will your hearts be also. Mat. 6. 16

The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest with the Father and the holy Ghost, one God World without end.

The

The first Sunday in Lent.

The Epistle.

2.Cor.6. 1. WEe as helpers exhort you, that yee receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in Watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindenes in the holy Ghost, in loue vnfained, in the Word of trueth, in the power of God, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euil report and good report, as deceiuers, and yet true, as vnknowne, and yet knowen, as dying, and behold, Wee liue, as chastened, and not killed, as sorrowing, and yet alway merry, as poore and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat.4.1. THen Jesus was led away of the Spirit into the Wilderneſſe, to be tempted of the deuill. And when hee had fasted fourty dayes and fourty nights, hee was at the last an hungred. And when the tempter came to him, hee said, If thou be the Sonne of God, command that these stones bee made bread. But hee answered and said, It is written, Man shall not liue by bread onely, but by euery Word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, & saith vnto him,

him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, Hee shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then saith Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill left him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that Wee may bee defended from all aduersities which may happen to the bodie, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ. 1. Thes. 4. 1.

The Epistle.

WEe beseech you brethren, and exhort you by the Lord Iesus, that ye encrease more and more, euen as yee haue receiued of vs, how ye ought to walke, & to please God. For yee know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should know how to keep his vessel in holinesse and honour, and not in the lust of concupiscence, as doe the Heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before, and testified. For God

hath not called vs vnto vncleanneſſe, but vnto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel.

Mat. 15. 21. IEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſts) cryed vnto him, ſaying, Haue mercy on mee, O Lord, thou Sonne of Dauid: my daughter is piteouſly vexed with a deuill. But hee anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after vs. But he anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord helpe mee. Hee anſwered and ſaid, It is not meete to take the childrens bread, and caſt it to dogs. She anſwered and ſaid, Trueth Lord, for the dogs eate of the crumbes which fall from their maſters table. Then Ieſus anſwered and ſaid vnto her, O woman great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

The third Sunday in Lent.

The Collect.

WEe beſeech thee Almighty God, looke vpon the hearty deſires of thy humble ſeruants, & ſtretch forth the right hand of thy Maieſtie, to be our defence againſt all our enemies, through Ieſus Chriſt our Lord.

The Epiſtle.

Ephe. 5.1. BEe yee the followers of God, as deare children, and walke in loue, euen as Chriſt loued vs, and gaue himſelfe for vs, an offering and a ſacrifice of a ſweet ſauour to God. As for fornication and all vncleanneſſe, or couetouſneſſe, let it not bee once named among you, as it becom-

meth

meth Saints, or filthinesse, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the Kingdome of Christ, and of God. Let no man deceiue you with vaine words: For because of such things, commeth the wrath of God vpon the children of disobedience. Be yee not therefore companions of them. Ye were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitful workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the Deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from Heauen. But hee knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your iudges. But if I by the finger Luk 11.14

of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: but When a stronger then hee commeth vpon him, and ouercommeth him, he taketh from him all his harnesse, Wherein hee trusted, and diuideth his goods. He that is not With me, is against me: and he that gathereth not With me, scattereth abroad. When the vncleane spirit is gone out of a man, he Walketh thorow dry places seeking rest: and When hee findeth none, he saith, I Will returne againe into my house whence I came out. And When hee commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dWell there: and the end of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine Woman of the company lift vp her voyce, and said vnto him, Happy is the Wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt Wee beseech thee Almighty God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle.

Gal. 4. 21. TEll me (yee that desire to be vnder the law) doe yee not heare of the law: for it is Written, that Abraham had two sonnes: the one by a bondmaid, the other by a free-Woman. Yea, and hee Which Was borne of the bond-Woman, was borne after the flesh: but hee Which was borne of the free-Woman, Was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, Which gendereth vnto bondage, Which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate hath many moe children, then she that hath an husband. Brethren, we are after Isaac the children of Promise. But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit: euen so it is now. Neuertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond-woman shall not bee heire with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free woman.

The Gospel.

IEsus, departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Jesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a little. One of his Disciples, (Andrew, Simon Peters brother) saith vnto him, There is a Lad which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to

John 6. 1.

the diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes as much as they would. When they had eaten enough, hee ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing bee loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſaid, This is of a trueth the ſame prophet that ſhould come into the world.

The fift Sunday in Lent.

The Collect.

WEe beſeech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned, and preſerued euermore both in body and ſoule, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt being an high Prieſt of good things to come, came by a greater and a more perfect Tabernacle not made with hands, that is to ſay, not of this building, neither by the blood of goats and calues: but by his owne blood hee entred in once into the Holy place, and found eternal redemption. For if the blood of oxen, and of goats, and the aſhes of a yong Cow, when it is ſprinkled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt (which through the eternall Spirit offered himſelfe without ſpot to God) purge your conſcience from dead works, for to ſerue the liuing God? And for this cauſe is he the Mediator of the new Teſtament, that through death which chanced for the redemptiõ of thoſe tranſgreſſions that were vnder ỹ firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The

The fift Sunday in Lent.

The Gospel.

WHich of you can rebuke mee of sin? If I say the trueth, why do ye not beleeue me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and yee haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuil. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth mee, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I know him not, I shalbe a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and hee saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Per Abraham was borne, I am. Then took they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Ioh. 8 46.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death

vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant, that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde be in you, that was also in Christ Jesu, which when hee was in the shape of God, thought it no robbery to bee equall with God: Neuertheless, hee made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. Hee humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that at the Name of Jesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse, that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat.26.1. AND it came to passe, when Jesus had finished all these sayings, hee said vnto his Disciples, Yee know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Thē assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the Palace of the high Priest (which was called Caiaphas) and held a Counsell, that they might take Jesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an vproare among the people. When Jesus was in Bethany in the house of Simon the leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head as hee sate at the boord. But when his Disciples saw it, they had

had indignation, saying, Whereto serueth this waste? This oyntment might haue been well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to bury mee. Verily I say vnto you, wheresoeuer this Gospel shall bee preached in all the world, there shall also this be told that she hath done for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I wil deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth hee sought opportunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Goe into the City to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truly goeth as it is written of him: but woe vnto that man by whom the Son of man is betrayed: it had bin good for that man if he had not beene borne. Then Iudas which betrayed him answered, and said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the Cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood, (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruit of the Vine tree, vntill that day when I shall

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drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Olivet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men bee offended because of thee, yet will I not bee offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny mee thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place, (which is called Gethsemane) and said vnto the Disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And hee came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could yee not watch with mee one houre? Watch and pray, that yee enter not into temptation: The spirit is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my Father, if this cup may not passe away from mee, except I drinke of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heauie. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth hee to his Disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners: Rise, let vs be going, behold, hee is at hand that doeth betray mee. While hee yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same

same is hee, hold him fast. And foorthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they and layd hands on Jesus, and tooke him. And Behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then sayd Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shal giue me euen now more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled? For thus it must bee. In the same houre sayd Jesus to the multitude, Yee be come out as it were to a thiefe, with swordes and staues for to take me. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off vnto the high Priests palace, and went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsaile sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus said vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke ye? They answered and sayd, Hee

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is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee: Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When hee was gone out into the porch, an other wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that hee knew not the man. And immediatly the cocke crew. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crow, thou shalt deny mee thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Councell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs: see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed mee. Jesus stood before the Deputie, and the Deputy asked him, saying, Art thou the King of the Jewes: Jesus said vnto him, Thou sayest. And when

hee was accused of the chiefe Priests and Elders, hee answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a word, insomuch that the Deputie maruelled greatly. At that feast the Deputie was woont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, whether wil ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered and said vnto them, whether of the twaine will yee that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said vnto him, Let him bee crucified. The Deputy said, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, hee tooke water and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Iesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene,

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(named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and buildest it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the Crosse. Likewise also the high Priests mocking him, with the Scribes and Elders said, Hee saued other, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and wee will beleeue him. Hee trusted in God, let him deliuer him now, if he will haue him: For hee said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, Lamma sabachthani? that is to say, My God, my God, why hast thou forsaken mee? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when hee had cryed againe with a loud voyce, yeelded vp the ghost. And behold, the vayle of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

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rion, and they that were with him watching Jesus saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bolra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all the people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew me any helpe. I marueiled that no man held mee vp. Then I held mee by mine owne arme, and my feruentnesse sustained mee. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good Isa. 63. 1.

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that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went forth from his presence deliuered them. Of very loue and kindnesse that hee had vnto them, he redeemed them. He hath borne them, and caried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe: where is he that hath giuen his holy Spirit among them: He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby hee gate himselfe an euerlasting Name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou ledde thy people, to make thyselfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy tealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is Euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuarie in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

Munday before Easter.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any businesse arise among the people. And when hee was in Bethanie in the house of Simon the leper, euen as hee sate at meate, there came a Woman hauing an Alabaster boxe of oyntment, called Nard, that was pure and costly, and shee brake the boxe and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of oyntment? for it might haue beene solde for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for yee haue the poore with you alwayes, and whensoeuer yon will, yee may doe them good: but mee haue yee not alwayes. Shee hath done that she could, she came afore-hand to anoint my body to the burying. Uerely I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his Disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer? And he sent foorth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say

Mark. 14. 1.

say yee vnto the good man of the house, The Master saith, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at board, and did eate, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sorry: and to say to him one by one, Is it I? And another said, Is it I? He answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Son of man truely goeth as it is written of him: but Woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my Body. And hee tooke the cuppe, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my Blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the Kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All yee shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men bee offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt denie mee three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and hee said to his disciples, Sit yee here, while I goe aside & pray. And he taketh with him Peter, and James and Iohn, and began to waxe abashed, & to bee in an agony, and said vnto them, My soule is heauy euen vnto the death:

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tary yee here and watch. And he went foorth a little, and fell downe flat on the ground, and prayed that if it were possible, the houre might passe from him. And hee sayd, Abba, Father, all things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but as thou wilt, bee done And hee came and found them sleeping, and saith to Peter, Simon sleepest thou? Couldest thou not watch one houre? watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And hee returned, and found them asleep againe, for their eyes were heauy, neither wist they what to answere him. And he came the third time, and sayd to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, hee that betrayeth mee, is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people with swords and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as hee was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and sayd vnto them, Yee be come out as vnto a thiefe with swords and staues, for to take mee: I was dayly with you in the Temple teaching, and yee tooke mee not: but these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and he left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the Palace of the high Priest)

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsell sought for Witnesse against Jesus to put him to death, and found none: for many bare false Witnesse against him, but their Witnesses agreed not together. And there arose certaine, & brought false Witnes against him, saying, We heard him say, I will destroy this Temple that is made with hands, & within three dayes I will build another made without hands. But yet their Witnesses agreed not together. And the high Priest stood vp amongst them, and asked Jesus, saying, Answerest thou nothing: how is it that these beare Witnesse against thee: But he held his peace, and answered nothing. Againe the high Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the blessed: And Jesus sayd, I am: And ye shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further Witnesses, ye haue heard blasphemy, what thinke ye: And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Aread. And the seruants buffetted him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and sayd, Wast not thou also with Jesus of Nazareth: And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a Damosell (when she saw him) began againe to say to them that stood by, This is one of them. And hee denied it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom yee speake. And againe the cocke crew. And Peter remembred the word that Jesus had sayd vnto him, Before the cocke crow twice, thou shalt deny mee three times: and he began to weepe.

¶ Tuesday

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe mee, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: Who will then go to law with me? Let vs stand one against another. If there be any that will reason with mee, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Loe they shall be like as an old cloth, ỹ moth shall eate them vp. Therfore whoso feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknes, and noe light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heede, yee all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistring of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow. Esa. 50. 5.

The Gospel.

AND anon in the dawning, the high Priests held a councill, with the Elders and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how Mar. 15. 1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had commited murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes: For he knew that the high Priests had deliuered him of enuy. But the high Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will yee then that I doe vnto him, whom yee call the King of the Jewes: And they cryed againe, Crucifie him. Pilate sayd vnto them, What euill hath hee done: And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens sculles.) And they gaue him to drinke, Wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it againe in three daies, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, He saued other men, himselfe he cannot saue Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth vntill the ninth houre. And at the ninth houre Jesus cried with a loud voyce, saying, Eloi, Eloi, lama sabachthani? which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cried with a lowd voice, and gaue vp the Ghost. And the vaile of the Temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which stood before him) saw that he so cried, and gaue vp the Ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the Euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the Citie of Arimathea, a noble Counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him

Wednesday before Easter.

in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16



Heras is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh ẏ Testament is aliue. For which cause also, neither the first Testament was ordained without blood. For when Moses had declared all ẏ Commandements to all the people, according to the Law, he tooke the blood of calues & of goats, with water, & purple Wooll, & hyssope, and sprinkled both the booke & all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the Tabernacles with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues bee purified with better Sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then hee must haue often suffered since the world began) but now in the end of the world hath hee appeared once, to put sin to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne vnto saluation.

The Gospel.

THe feast of sweet bread drew nigh, Luk. 22. 1
which is called Easter, and the hie Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests & officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the day of Sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate it. They said vnto him, Where wilt thou that wee prepare? And hee said vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the Good-man of the houle, The Master saith vnto thee, Where is the Ghest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great parlour paued, there make ready. And they went, and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the Kingdome of God. And he tooke the Cuppe, and gaue thankes, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine,

vntill

vntill the Kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when ye had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appoynted: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but yee shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue abiden with mee in my temptations. And I appoynt vnto you a kingdome, as my Father hath appoynted to mee, that yee may eate and drinke at my Table in my kingdome, and sit on Seates iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And hee said, I tell thee Peter, the cocke shall not crow this day, till thou haue denyed thrise that thou knowest me. And he said vnto them, When I sent you without wallet, and scrip, & shooes, lacked you any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate, and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was he reputed: for those things which are written of mee, haue an end. And they said, Lord, behold, heere are two swordes.

And

And he said vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee said vnto them: Pray, lest yee fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cup from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like drops of blood, trickling downe to the ground. And when hee arose from prayer, and was come to his Disciples, hee found them sleeping for heauinesse, and hee said to them. Why sleepe yee? Arise, and pray, lest yee fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered and said, Suffer yee thus farre foorth. And when hee touched his eare, he healed him. Then Jesus sayd vnto the high Priests and Rulers of the Temple, and the Elders which were come to him: Yee bee come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, yee stretched foorth no hands against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and ledde him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheld him, as hee sate by the fire, and looked vpon him, shee sayd, This same fellow was also with him. And he denyed him, saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also one of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſaid vnto him, Before the cocke crow, thou ſhalt denie me thrice: And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Aread, who is he that ſmote thee? And many other things deſpitefully ſayd they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together, and led him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſayd vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let mee goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſayd they all, Art thou then the Sonne God? He ſaid, Ye ſay that I am. And they ſaid, What neede wee of any further witneſſe? for wee our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17.

THis I warne you of, and commend not, that yee come not together after a better manner, but after a worſe. For firſt of all, when ye come together in the Congregation, I heare that there is diſſenſion among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together therfore into one place, the Lords ſupper cannot be eaten, for euery man beginneth afore to eate his owne ſupper, & one is hungry, & another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe yee

ye the Congregation of God, and shame them that haue not: What shall I say vnto you: Shall I praise you: In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, he brake it, and sayd, Take ye, and eate, this is my body which is broken for you: this doe ye in the remembrance of me. After the same manner also he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This doe, as oft as yee drinke it in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, yee shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall be guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords bodie. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that wee should not be damned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes: He answered him, and sayd, Thou sayest it. Then sayd Pilate to the high Priests, & to the people, Luk. 23. 1

people, I finde no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre despised him. And when hee had mocked him, he arayed him in white clothing and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and sayd vnto them, Yee haue brought this man vnto mee, as one that perueerteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him and let him loose. For of necessitie hee must haue let one loose to them at that Feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayd vnto them the third time, what euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with lowd voyces, requiring that hee might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered vnto them Iesus, to doe with him what they would.

would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and said, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shall be done in the dry? And there were two euill doers led with him to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his rayment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee said vnto Jesus, Lord, remember mee when thou commest into thy Kingdome. And Jesus said vnto him, Verily I say vnto thee, To day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a lowd

a lowd voyce, he ſaid, Father, into thine hands I commend my ſpirit. And when he had thus ſaid, he gaue vp the ghoſt. When the Centurion ſaw what had happened, hee glorified God, ſaying, Uerely this was a righteous man. And all the people that came together to that ſight, and ſaw the things which had happened, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things. And behold, there was a man named Joſeph, a Counſeller, and he was a good man, and a iuſt: the ſame had not conſented to the counſell and deede of them, which was of Arimathea, a citie of the Jewes, which ſame alſo waited for the Kingdome of God: he went vnto Pilate, and begged the body of Jeſus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a ſepulchre that was hewen in ſtone, wherein neuer man before had beene laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the ſepulchre, and how his body was laid. And they returned and prepared ſweete odours, and oyntments: but reſted on the Sabboth day, according to the Commandement.

¶ On good Friday.

The Collects.

ALmighty God, wee beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe, who liueth and reigneth, &c.

ALmighty and euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned & ſanctified: Receiue our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſtery, may truly and godly ſerue thee, through our Lord Jeſus Chriſt.

Mercifull

On good Friday.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should bee conuerted and liue, haue mercie vpon all Iewes, Turkes, Iusidels, and Hereticks, and take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had no more conscience of sinnes: Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goats cannot take away sinnes. Wherefore when he commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) Then said hee, Loe, I am here to doe thy will, O God: hee taketh away the first to establish the latter. By the which will we are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offering oftentimes one manner of oblation, Heb. 1. 10.

tion which can neuer take away sinnes. But this man, after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footstoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore brethren, that by the meanes of the blood of Iesu, wee haue libertie to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: and seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more because ye see that the day draweth nigh.

The Gospel.

Ioh. 18. 1.



When Iesus had spoke these words, he went forth with his disciples ouer the brook Cedron, where was a garden, into the which hee then entred with his Disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither with his Disciples. Iudas then, (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came

came thither with lanternes, and fire-brands, and weapons. And Iesus knowing all things that should come on him, went foorth, and sayd vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus sayd vnto them, I am hee. Iudas also which betrayed him stood with them. Assoone then as he had sayd vnto them, I am he, they went backward and fell to the ground. Then asked hee them againe, Whom seeke yee? They said Iesus of Nazareth. Iesus answered, I haue told you that I am hee: if yee seeke me therefore, let these goe their way, that the saying might bee fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drewe it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath, shall I not drinke of the cup which my Father hath giuen me? Then the company and the captaine, & the ministers of the Iewes tooke Iesus and bound him, and ledde him away to Annas first, for he was father in Law to Caiaphas, which was the high Priest the same yeere, Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another Disciple: That Disciple was knowne to the high Priest, and went in with Iesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowne to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayd the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayd, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his Disciples, and of his doctrine. Iesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard mee,

what I sayd vnto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare Witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his Disciples? He denied it, and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly the Cocke crew. Then ledde they Jesus from Caiaphas, into the hall of Judgement: It was in the morning, and they themselues went not into the Judgement hall, lest they should bee defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered and said vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then sayd Pilate vnto them, Take yee him, and iudge him after your owne Law. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the words of Jesus might bee fulfilled which hee spake, signifying what death hee should die. Then Pilate entred into the Judgement hall againe, and called Jesus, and said vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jew? Thine owne nation, and high Priests haue deliuered thee vnto mee: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therfore sayd vnto him, Art thou a King then? Jesus answered, Thou saiest that I am a King. For this cause was I borne, & for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayd

vnto

vnto him, What thing is trueth? And when hee had said this, hee went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all: Ye haue a custome that I should deliuer you one loose at Easter: will yee that I loose vnto you the King of the Iewes? Then cryed they all againe, saying, Not him but Barabbas: the same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers woond a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priests therefore and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take yee him, and crucifie him, for I finde no cause in him. The Iewes answered him, Wee haue a law, and by our law hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraid, and went againe into the Iudgement hall, and sayd vnto Iesus, Whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore hee that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friend: for Whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate downe to giue Sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayth vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayth

vnto them, Shall I Crucifie your King: The high Priests answered, We haue no King but Cesar. Then deliuered hee him to them to be crucified. And they tooke Jesus, and ledde him away. And he bare his Crosse, & went foorth into a place which is called the place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the Citie. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, write not King of the Jewes: but that he sayd, I am King of the Jewes. Pilate answered, what I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coat was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lottes for it who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeede. There stood by the Crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom hee loued, standing, he sayth vnto his mother, Woman, behold thy sonne. Then sayd hee to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were now perfomed, that the Scriptures might bee fulfilled, hee saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a sponge with vineger, and woond it about with Hyssope, and put it to his mouth. Assoone as Jesus then receiued the Vineger, hee said, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbath day (for that Sabbath

Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might bee taken downe. Then came the Souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the Souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And he that saw it, bare record, and his record is true. And he knoweth that he saith true, that yee might beleeue also. For these things were done that the Scripture should bee fulfilled, Ye shal not breake a bone of him. And againe, another Scripture saith, They shal looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretly for feare of the Jewes,) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and woond it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulpulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

IT is better (if the will of God bee so) that yee suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertainiug to the flesh, but was quickened in the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when 1. Pet. 3. 11.

the longsuffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on the right hand of God, and is gone into heauen, Angels, Powers, and Mights subdued vnto him.

The Gospel.

Mat. 27. 57.

When the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. Hee went vnto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new Tombe, which he had hewen out euen in the rock, and rolled a great stone to the dooze of the Sepulchze, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchze. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, Wee remember that this deceiuer said, While he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchze bee made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchze sure with the watchmen, and sealed the stone.

¶ EASTER DAY.

¶ At Morning prayer, in ſtead of the Pſalme, **Dcome let vs, &c.**
theſe ANTHEMES ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not. death from henceforth hath no power vpon him. For in that he died, hee died but once to put away ſinne: but in that he liueth he liueth vnto God. And ſo likewiſe count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleep. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhall bee reſtored to life.

The Collect.

ALmighty God, which through thy onely begotten Son Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpecial grace preuenting vs, thou doeſt put in our mindes good deſires: So by thy continuall helpe wee may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liueth, &c.

The Epiſtle.

IF ye be riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhal ye alſo appeare with him in glory. Mortifie therfore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idols: for which things ſake, the wrath of God vſeth to come on the children of vnbeliefe, among whom yee walked ſometime, when ye liued in them. Col. 3. 1.

The

Munday in Easter weeke.

The Gospel.

Ioh.20.1. THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and saith vnto them, they haue taken away the Lord out of the graue, and we cannot tell where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw, and beleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the Disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten Son Jesus Christ, hast ouercome death and opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our mindes good desires: So by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth, &c.

The Epistle.

Act.10. 34. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things, which preaching was published throughout all Jury (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Jewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And hee commanded vs to preach vnto the people, and to testifie that it is hee which was ordained of God to be the Judge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, Whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

BEhold, two of his Disciples went that same day to a town called Emmaus, which is from Hierusalem about threescore furlongs, and they talked together of all ỹ things that had happened. And it chanced while they communed together & reasoned, Jesus himselfe drew neere, and went with them: but their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another, as ye walke, and are sad: And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which haue chanced there in these dayes: He said vnto them, What things: And they sayd vnto him. Of Jesus of Nazareth, which was a Prophet, mighty in deede and word before God and all the people, and how the high Priestes and our Rulers deliuered him to bee condemned to death, Luk 24. 13.

death, and haue crucified him: but we trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his bodie, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarry with them. And it came to passe, as he sate at meat with them, hee tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jeſus Chriſt our Lord.

The Epiſtle.

YEe men and brethren, children of the generation of Abraham, and whoſoeuer among you, feareth God, to you is this word of ſaluation ſent. For the inhabiters of Hieruſalem, and their rulers, becauſe they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a ſepulchre. But God raiſed him againe from death the third day, and hee was ſeene many dayes of them which went with him from Galilee to Hieruſalem, which are witneſſes vnto the people. And wee declare vnto you, how that the promiſe which was made vnto the Fathers, God hath fulfilled to their children, euen vnto vs, in that he raiſed vp Jeſus againe, euen as it is written in the ſecond Pſalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raiſed him vp from death, now no more to returne to corruption, hee ſaid on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore hee ſaith alſo in another place, Thou ſhalt not ſuffer thy holy One to ſee corruption. For Dauid (after that hee had in his time fulfilled the will of God) fell on ſleepe, and was laid vnto his fathers, and ſaw corruption. But hee whom God raiſed againe, ſaw no corrvption. Bee it knowne vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of ſins, and that by him all that beleeue, are iuſtified from all things, from which yee could not bee iuſtified by the Law of Moſes. Beware therefore leſt that fall on you, which is ſpoken of in the Prophets, Behold yee deſpiſers, and wonder, and periſh yee: For I doe a worke in your dayes, which yee ſhall not beleeue, though a man declare it vnto you. Act. 13. 26.

The

The j. Sunday after Easter.

The Gospel.

Luk. 24. 36. IEsus stood in the mids of his Disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled; and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when hee had thus spoken, he shewed them his hands and his feete. And while they beleeued not for ioy, and wondered, hee sayd vnto them, Haue ye heere any meate? and they offered him a piece of a broiled fish, and of a hony-combe. And hee tooke it, and did eate before them. And hee sayd vnto them, These are the words which I spake vnto you, while I was yet with you: that all must bee fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoueth Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, which &c. (As at the Communion on Easter day.)

The Epistle.

1. Iohn 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it

is

is the spirit that beareth Witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God which he testified of his Sonne. Hee that beleeueth on the Sonne of God, hath the witnesse in himselfe: Hee that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his Son. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Sonne. He that hath the Son, hath life, and he that hath not the Sonne, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stood in the mids, and sayd vnto them, Peace be vnto you. And when hee had so sayd, hee shewed vnto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then sayd Jesus vnto them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had said these words, hee breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Ioh 20.19.

¶ The ij. Sunday after Easter.

The Collect.

ALmightie God, which hast giuen thine only Son to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefite, and also daily endeauour our selues to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

The Epistle.

1. Pet. 2. 19 THis is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when yee bee buffetted for your faults, yee take it patiently: But and if when ye doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was their guile found in his mouth. Which when hee was reuiled, reuiled not againe: when hee suffered, hee threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that Wee being deliuered from sinne, should liue vnto righteousnesse, by Whose stripes yee were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Ioh. 10, 11. CHrist said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant, and hee which is not the shepheard, (neither the sheepe are his own) seeth the Wolfe comming, and leaueth the sheepe, and fleeth, and the Woolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is a hired seruant, and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth mee, euen so know I also my Father: and I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard.

The

The iij. Sunday after Easter.

The Collect.

ALmighty God which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that bee admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes and prayse God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it bee vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2, 11

The Gospel.

IEsus said to his Disciples, After a while ye shall not see me, & againe, after a while ye shall see me: for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while yee shall not see mee, and againe, after a while yee shall see mee, and that I goe to the Father? They said therefore, What is this that hee saith, After a while? Wee cannot tell what hee saith. Jesus perceiued that they would Ioh. 16. 16.

aske him, and said vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me: and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shall be turned into ioy. A woman when she trauaileth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to bee of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there bee fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse neither shadow of change. Of his owne will begate hee vs with the word of trueth, that wee should be the first fruits of his creatures. Wherefore deare brethren, let euery man bee swift to heare, slow to speake, slowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The

The fift Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now go I my way vnto him that sent mee, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the World of sin, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and yee shall see me no more. Of iudgement, because the prince of this World is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when hee is come which is the Spirit of trueth, he will leade you into all trueth. Hee shall not speake of himselfe, but whatsoeuer hee shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, & shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. Ioh. 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, We may thinke those things that be good, and by thy merciful guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the Word, and not hearers onely, deceiuing your owne selues. For if any man heare the Word, and declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, Iam. 1. 22

he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Iohn 16. 23.

VErily, verily I say vnto you, Whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske, and yee shall receiue, that your ioy may bee full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name. And I say not vnto you, that I will speake vnto my Father for you: For the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shall ye haue tribulation: But be of good cheere, I haue ouercome the world.

The Aſcenſion day.

The Collect.

GRant wee beſeech thee, Almighty God, that like as we doe beleeue thy onely begotten Son our Lord to haue aſcended into the heauens: So wee may alſo in heart & mind thither aſcend, and with him continually dwell, who liueth and reigneth with thee and the holy Ghoſt, one God world without end.

The Epiſtle.

IN the former treatiſe, deare Theophilus, wee haue ſpoken of all that Jeſus began to doe and teach, vntil the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion, (and that by many tokens) appearing vnto them fourty dayes and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) yee haue heard of mee. For Iohn truely baptized with water, but yee ſhall be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? and hee ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But yee ſhall receiue power after the holy Ghoſt is come vpon you: and yee ſhall bee witneſſes vnto me, not onely in Hieruſalem, but alſo in al Iury, and in Samaria, & euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, hee was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as hee went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as yee haue ſeene him goe into heauen. Acts 1. 1.

Sunday after Aſcenſion day.

The Goſpel.

Mar. 16. 14. IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbelife and hardnes of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from ỹ dead. And he ſaid vnto them, Goe yee into all the world & preach the Goſpel to all creatures: Hee that beleeueth and is baptized, ſhall be ſaued: but hee that beleeueth not, ſhall bee damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhal ſpeake with new tongues they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy Kingdome in heauen: We beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, Who liueth and reigneth with thee, &c.

The Epiſtle.

1. Pet. 4. 7 THe end of all things, is at hand. Bee yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberours one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miſters

nisters of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the ability which God ministreth to him, that God in all things may bee glorified through Jesus Christ, to whom be praise and dominion for euer and euer. Amen.

The Gospel.

WHen the Comforter is come, whom I will send vnto you from the Father, (euen the Spirit of Trueth, which proceedeth of the Father) hee shall testifie of me, and yee shall beare Witnesse also, because yee haue beene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee. But these things haue I told you, that whē the time is come, ye may remember then that I told you. Ioh. 15. 26.

Whitsunday.

The Collect.

GOd which as vpon this day hast taught the hearts of thy faithfull people, by the sending of them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Jesu our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God world without end.

Whitsunday.

The Epistle.

Acts 2.1. When the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had bin the comming of a mighty Wind, & it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had been of fire, and it sate vpon each of them, and they were al filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dWelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee: And how heare we euery man his owne tongue wherein we were borne: Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes and Arabians, Wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14. 15. Iesus said vnto his disciples, If yee loue mee, keepe my Commandements, & I will pray the Father, & he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see mee: For I liue, and ye shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth

peth them, the same is he that loueth me. And hee that loueth me, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered and said vnto him, If a man loue mee, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which yee heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neither feare. Yee haue heard how I said vnto you, I goe and come againe vnto you. If yee loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, yee might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue me Commandement, euen so doe I.

¶ Munday in VVhitsunweeke.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent vnto the children of Israel, preaching Acts 10. 34.

preaching peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie, and beganne in Galilee after the Baptisme which Iohn preached, how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which hee did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God rayled vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as We: And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel.

Ioh.3.16. SO God loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that ỹ world through him might bee saued. Hee that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onely begotten Sonne of God.

And

Tueſday in Whitſun weeke.

And this is the condemnation, that Light is come into the world, and men loued darkeneſſe more then Light, becauſe their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, leſt his deedes ſhould be reproued. But he that doeth the trueth, commeth to the light, that his deedes may bee knowen, how that they are wrought in God.

¶ Tueſday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people, &c. As vpon Whitſunday.

The Epiſtle.

WHen the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the word of God, they ſent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghoſt. For as yet hee was come on none of them, but they were baptized onely in the Name of Chriſt Ieſu. Then laid they their hands on them, and they receiued the holy Ghoſt. Acts 8.14

The Goſpel.

VErily, verily I ſay vnto you, he that entreth not in by the doore into the ſheepfold, but climbeth vp ſome other way, the ſame is a thiefe and a murderer: but hee that entreth in by the doore, is the Shepheard of the ſheepe: To him the porter openeth, & the ſheepe heare his voyce, and hee calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, hee goeth before them, and the ſheepe follow him, for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voyce of ſtrangers. This proverbe ſpake Ieſus vnto them, but they vnderſtood not Ioh. 10. 1.

not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All, euen as many as came before mee, are theeues and murtherers, but the sheepe did not heare them. I am the doore, by mee if any enter in, hee shall bee safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the Unitie: We beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with mee, which said, Come vp hither, and I will shew thee things which must bee fulfilled hereafter. And immediatly I was in the spirit, and behold, a Seat was set in heauen, and one sate on the Seate. And he that sate, was to looke vpon, like vnto a Jasper stone, and a Sardine stone. And there was a Rainebow about the Seate, in sight like vnto an Emerald. And about the Seate were foure and twenty Seates, and vpon the Seates foure and twentie Elders sitting, clothed in white rayment, and had on their heads crowns of gold. And out of the Seat proceeded lightnings, and thundering, and voyces. And there were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the mids of the seate, and round about the seate, were foure beasts full of eyes before and behinde. And the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and caste their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy willes sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Uerily, verily I say vnto thee, Except a man be borne from aboue, he cannot see ỹ kingdom of God. Nicodemus said vnto him, How can a man be borne when he is old? Can he enter into his mothers wombe, and bee borne againe? Iesus answered, Uerily, verily I say vnto thee, Except a man bee borne of water and of the spirit, hee cannot enter into the kingdome of God. That which is borne of flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I said vnto thee, Ye must be born from aboue. The

Iohn 3.1.

The j. Sunday after Trinitie.

winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: so is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered, and said vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speake that we know, and testifie that we haue seene, and yee receiue not our witnesse. If I haue told you earthly things, and yee beleeue not, how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

1.Ioh.4.7 DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vs-ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his Sonne to be the agreement for our sinnes.

sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his Spirit. And we haue seene, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue known and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of iudgement: for as hee is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hateth his brother, he is a lyar. For how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene? and this commandement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crumbes which fell from the rich mans boord, and no man gaue vnto him: The dogges came also, and licked his sores. And it fortuned that the begger died, and was caryed by the Angels into Abrahams bosom. The rich man also died, and was buried. And being in hell in torments, hee lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and hee cryed, and said, Father Abraham, haue mercy on mee, and send Luk. 16. 19.

ſend Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham ſaid, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and contrariwiſe Lazarus receiued paine: but now he is comforted, and thou art puniſhed. Beyond all this, betweene vs and you there is a great ſpace ſet, ſo that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he ſaid, I pray thee therefore father, ſend him to my fathers houſe, (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaid vnto him, They haue Moſes and the Prophets, let them heare them. And he ſaid, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſaid vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one riſe from death againe.

The ſecond Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer faileſt to helpe and gouerne them whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1.Ioh.3.13

MArueile not, my brethren, though the world hate you. Wee know that wee are tranſlated from death vnto life, becauſe wee loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue wee loue, becauſe hee gaue his life for vs, and wee ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

My

The ij. Sunday after Trinitie.

My babes, let vs not loue in word, neither in tongue: but in deed and veritie. Hereby wee know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to God-ward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that we beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his Commandements, dwelleth in him, and hee in him: and hereby wee know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordained a great Supper, and bade many, and sent his seruant at Supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first sayd vnto him, I haue bought a farme, and I must needs goe and see it, I pray thee haue mee excused. And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and sayd to his seruant, Go out quickly into the streetes and quarters of the Citie, and bring in hither the poore and feeble and the halt and blinde. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roume. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my Supper. Luk. 14. 16

The iij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, grant that by thy mighty ayde wee may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues every man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submit your selues therfore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, & watch: for your aduersary the deuill, as a roaring Lyon walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him bee glory and dominion for euer and euer, Amen.

The Gospel.

Luke. 15. 1. THen resorted vnto him all the Publicanes and sinners, for to heare him. And the Pharisees and Scribes murmured, saying, he receiueth sinners, and eateth with them. But hee put foorth this Parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he loose one of them) doth not leaue ninety and nine in the wildernes, and goeth after that which is lost, vntill he finde it? And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats (if shee lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the Protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our ruler and guide, We may so passe through things temporall, that we finally lose not the things eternall: Grant this, heauenly Father, for Jesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shall bee shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For We know that euery creature groaneth with vs also, and trauelleth in paine, euen vnto this time: not only it, but We also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The v. Sunday after Trinitie.

The Gospel.

Luk. 6. 36. BEe ye merciful, as your Father also is merciful. Judge not, and yee shall not be iudged. Condemne not, and yee shall not be condemned, Forgiue, and yee shall bee forgiuen. Giue, and it shall bee giuen vnto you: good measure, and pressed downe, and shaken together, and running ouer shall men giue into your bosomes. For with the same measure that yee mete withall, shall other men mete to you againe. And hee put foorth a similitude vnto them, Can the blinde lead the blinde? Doe they not both fall into the ditch? The Disciple is not aboue his Master. Euery man shall bee perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Eyther how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinitie.

The Collect.

GRaunt Lord, wee beseech thee, that the course of this World may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1. Pet. 3. 8. BEe ye all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke,) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should be heyres of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee follow that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Bee not yee afraid for any terrour of them, neither be yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people prealled vpon him to heare the word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, & were washing their nets. Luke 5.1. And he entred into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe and taught the people out of the ship. When he had left speaking, he sayd vnto Simon, Launch out into the deepe, and let slippe your nets to make a draught. And Simon answered, and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes which were in the other shippe that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter saw this, hee fell down at Iesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied and al that were with him at the draught of fishes which they had taken: and so was

also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOD which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue towards thee, that wee louing thee in all things, may obtaine thy promises, which exceede all that Wee can desire, through Jesus Christ our Lord.

The Epistle.

Rom.6.3. KNow ye not, that all we which are baptized in Jesus Christ, are baptized to die With him: We are buried then With him by baptisme for to die, that likewise as Christ Was raised from death by the glory of the Father, euen so Wee also should walke in a newe life. For if Wee be grafted in death like vnto him, euen so shall We be partakers of his holy Resurrection: knowing this, that our olde man is crucified With him also, that the body of sinne might vtterly be destroyed, that henceforth We should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if We be dead With Christ, We beleeue that We shall also liue With him: Knowing that Christ being rayled from death, dyeth no more, death hath no more power ouer him. For as touching that hee died, he died concerning sinne once: and as touching that hee liueth, hee liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Jesus Christ our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.



Iesus sayd vnto his disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Phariſes, ye cannot enter into the Kingdome of heauen. Yee haue heard that it was sayd vnto them of olde time, Thou shalt not kill: Whosoeuer killeth, shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnadui sedly, shall be in danger of iudgement. And whosoeuer saith vnto his brother Racha, shalbe in danger of a Councel: But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offereſt thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, & goe thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iuge deliuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee, Thou shalt not come out thence, till thou hast payed the vtmost farthing. Mat. 5. 20.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power & might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I Speak grossely, because of the infirmity of your flesh. As ye haue giuen your members seruants to vncleanesse, and to iniquity (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when ye were seruants Rom. 6. 19.

The vij. Sunday after Trinitie.

of sinne, ye were void of righteousnesse. What fruit had yee then in those things whereof yee are now ashamed: for the end of those things is death. But now are ye deliuered frō sin, and made the seruants of God, and haue your fruit to bee sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the guift of God, through Iesus Christ our Lord.

The Gospel.

Mar. 8. 1.

IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto him, and said vnto them, I haue compassion on the people, because they haue beene now with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And hee asked them, How many loaues haue yee? They said, seuen. And hee commanded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate and were sufficed. and they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The viij. Sunday after Trinitie.

The Epistle.

BRethren, we are debters, not to the flesh to liue after the flesh: For if ye liue after the flesh, ye shal die. But if ye through the Spirit doe mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby We cry Abba, Father. The same Spirit certifieth our spirit that We are the sonnes of God. If wee be sonnes, then are We also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that We suffer with him, that We may also be glorified together With him. Rom 8.12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening Wolues: yee shall know them by their fruits. Doe men gather grapes of thornes? or figges of thistles? Euen so euery good tree bringeth foorth good fruits: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring foorth bad fruits, neither can a bad tree bring foorth good fruits. Euery tree that bringeth not forth good fruit is hewen downe and cast into the fire. Wherefore by their fruit yee shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the will of my Father Which is in Heauen, he shall enter into the Kingdome of Heauen. Mat. 7.15.

The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, We beseech thee, the Spirit to thinke and doe alwayes such things as be rightfull, that Wee Which cannot bee Without thee, may by thee bee able to liue according to thy Will, through Iesus Christ our Lord.

The

The ix. Sunday after Trinitie.

The Epistle.

1.Cor.10.1 BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, & all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one Spirituall meate, and did all drinke of one Spirituall drinke: and they dranke of the Spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euil things, as they lusted: and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherfore let him ý thinketh he standeth take heed lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make away, that ye may be able to beare it.

The Gospel.

Luke 16.1. IEsus sayd vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted this goods. And hee called him, and said vnto him, How is it that I heare this of thee? Giue accomps of thy stewardship, for thou maiest be no lõger steward. The steward said within himselfe, what shall I doe? for my master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, he sayd vnto the first, How much owest thou vnto my master? And he said, an hundred tuns of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then said he to another, How much owest thou? And he sayd, An hundred quarters of wheat. He sayd vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitation.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

ONcerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, & went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in al. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by 1. Cor. 12. 1.

The x. Sunday after Trinitie.

by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these al worketh the self same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luk. 19. 41.

AND when hee was come neere to Hierusalem, hee beheld the citie and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid from thine eyes. For the daies shal come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, & keep thee in on euery side, & make thee euen with the ground, and thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And hee went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it denne of theeues. And he taught daily in the Temple.

The xj. Sunday after Trinitie.

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercie and pitie: giue vnto vs abundantly thy grace, that we running to thy promises may be made partakers of thy heauen-treasure, through Iesus Christ our Lord.

The

The xj. Sunday after Trinitie.

The Epistle.

BRethren, as appertaining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: for first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures, and that hee was buryed, and that hee rose againe the third day according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, hee was seene of moe then fiue hundred brethren at once of which many remaine vnto this day, and many are fallen a sleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in mee, is not in vaine, But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore whither it were I, or they, so wee preached, and so ye haue beleeued. 1. Cor. 15. 1

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to mee a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shal be exalted. Luke 18. 9.

The

The xij. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

1.Cor.3.4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glorie of his countenance (which glory is done away:) Why shall not the ministration of the Spirit be much more glorious? for if the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceede in glory.

The Gospel.

Mark.7.31. IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the tenne cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, Ephata, that is to say, Be opened. And straightway his

his eares were opened, and the string of his tongue was loosed, and hee spake plaine. And hee commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant we beseech thee that we may so runne to thy heauenly promises, that we faile not finally to attaine the same through Jesus Christ our Lord.

The Epistle.

THo Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but in thy seede, as of one, which is Christ, This I say, that the Law which began afterward beyonde foure hundred and thirtie yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: But God gaue it to Abraham by Promise. Wherefore then serueth the Law? The Law was added because of transgression (till the Seed came, to whom the promise was made) and it was ordeined by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had beene a Law giuen which could haue giuen life, then no doubt righteousnes should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal. 3. 16.

The

The xiij. Sunday after Trinitie.

The Gospel.

Luk. 10. 23. HAppy are the eyes which see the things that ye see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, & haue not heard them. And behold, a certaine lawyer stood vp and tempted him saying, Master, what shall I do to inherite eternall life? Hee sayd vnto him, what is written in the Law? how readest thou? And he answered and sayd, Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy strength and with all thy mind, and thy neighbour as thy self. And he said vnto him, Thou hast answered right: this do, and thou shalt liue. But he willing to iustifie himself, said vnto Jesus, And who is my neighbour? Jesus answered and said. A certaine man descended from Hierusalem to Jericho, & fell among theeues which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, & when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, & passed by. But a certaine Samaritane, as he iourneyed, came vnto him, & when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when hee departed, he tooke out two pence, and gaue them to the Host, and sayd vnto him. Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Jesus vnto him, Goe and doe thou likewise.

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee cannot doe whatsoeuer ye would. But and if yee be led of the spirit, then are yee not vnder the Law. The deedes of the flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal. 5. 16.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that hee passed thorow Samaria, and Galilee. And as hee entred into a certaine towne, there met him tenne men that were lepers which stood a farre off, and put foorth their voyces, and said, Jesus Master, haue mercy on vs. when hee saw them, hee said vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went they were cleansed. And one of them, Luke 17. 11.

when he saw that he was cleansed, turned backe againe, and with a lowd voyce praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered and said, are there not ten clensed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe, wee beseech thee, O Lord, thy Church with thy perpetuall mercie: And because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. SEe see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto ỹ world. For in Christ Jesu, neither Circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: for either hee shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meate: and the body more of value then raiment: Behold the foules of the ayre, for they sow not, neither doe they reape, nor carry into the barnes, and your heauenly Father feedeth them. Are ye not much better then they: Which of you by taking carefull thought can adde one cubite vnto his stature: And why care yee for raiment: Consider the Lilies of the field how they grow, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field, which though it stand to day, is to morrow cast into the fornace, shal he not much more doe the same for you, O yee of little faith: Therefore take no thought, saying, What shall we eate, or What shall we drinke, or Wherewith shall we bee clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue neede of all these things. But rather seeke yee first the kingdome of God, and the righteousnes thereof, and all these things shalbe ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Mat. 6. 24

The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The xvj. Sunday after Trinity.

The Epistle.

Ephes. 3. 13. I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father of our Lord Jesus Christ, which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that yee may bee strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that We aske or thinke. according to the power that worketh in vs, bee praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

Luke 7. 11. AND it fortuned, that Jesus went into a Citie called Naim, and many of his Disciples went with him, and much people. When hee came nigh to the gate of the Citie, behold, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widow, and much people of the Citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Yong man, I say vnto thee, Arise. And he that was dead, sate vp and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went forth throughout all Jurie, and throughout all the Regions which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you that yee walke worthy of the vocation wherewith ye are called, With all lowlinesse and meekenesse, With humblenesse of mind, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through ỹ bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one faith, one baptisme, one God and Father of all, Which is aboue all, and through all, and in you all. Ephes. 4. 1

The Gospel.

IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him which had the dropsie. And Jesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And hee tooke him, and healed him, and let him goe, and answered them saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put foorth also a similitude to the guests, when he marked how they pressed to bee in the highest roomes, and said vnto them, When thou art bidden to a Wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roome: & thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit Luke 14. 1.

The xviij. Sunday after Trinity.

in the lowest roome, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

The xviij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee, grant thy people grace to auoyde the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1. 4

THanke my God alwaies on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him in all vtterance, and in all knowledge, by the which things the testimony of Jesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that yee may bee blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Mat. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they came together, and one of them which was a Doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Jesus said vnto him, Thou shalt loue ỹ Lord thy God with all thine heart, & with all thy soule

soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, what thinke yee of Christ: Whose sonne is he: they said vnto him, The sonne of Dauid. Hee said vnto them, How then doth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole: If Dauid then call him Lord, how is he then his sonne: and no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercy, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

THis I say, and testifie through the Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their minde, Ephes. 4. 17. While they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: if so be that ye haue heard him, and haue beene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiueable lusts, to bee renewed also in the spirit of your mind, and to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch

as We are members one of another. Be angry but sinne not. Let not the Sunne goe doWn vpon your Wrath, neither giue place to the backebiter. Let him that stole steale no more, but let him labour With his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie Withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by Whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenes, and Wrath, & roaring, and cursed speaking bee put aWay from you, With all maliciousnesse. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Mat. 9. 1. IEsus entred into a ship, and passed ouer, and came into his oWne citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And When Jesus saW the faith of them, hee said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes bee forgiuen thee. And behold, certaine of the Scribes said Within themselues, This man blasphemeth. And When Jesus saW their thoughts, hee said, Wherefore thinke ye euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise and Walke? But that ye may knoW that the Sonne of man hath poWer to forgiue sinnes in earth: Then said hee to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose and departed to his house. But the people that saW it, marueiled and glorified God, Which had giuen such poWer vnto men.

¶ The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God of thy bountifull goodnesse keepe vs from all things that may hurt vs: that Wee being ready both in body and soule, may With free hearts accomplish those things that

The xx. Sunday after Trinity.

that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the wil of the Lord is, and be not drunken with wine, wherein is excesse: but be yee filled with the spirit, speaking to your selues in Psalmes and hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Eph. 5. 15.

The Gospel.

IEsus said, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent foorth his seruants to call them that were bidden to the wedding: and they would not come. Againe, hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his Farme place, another to his Marchandize, and the remnant tooke his seruants, and entreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their Citie. Then said hee vnto his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the Wedding was furnished with guestes. Then the King came in to see the guestes, and when hee spied there a man Mat. 22. 1.

which

which had not on a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and bind him hand and foote, and cast him into vtter darkenesse, there shall bee weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant wee beseech thee mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Ephes. 6. 10.

MY brethren, bee strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernors of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the trueth, hauing on the brestplate of righteousnesse, and hauing shooes on your feet, that you may be prepared for the Gospel of peace, Aboue all, take the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may bee giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel, (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The

The xxij. Sunday after Trinitie.

The Gospel.

THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne, for he was euen at the point of death. Then said Jesus vnto him, Except yee see signes and wonders, ye wil not beleeue. The ruler said vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy son liueth. The man beleeued the word that Jesus had spoken vnto him, & he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy son liueth. And he beleeued, and all his household. This is againe the second miracle that Jesus did when he was come out of Jury into Galilee. Ioh. 4. 46.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

IThanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, vntill the day of Jesus Christ, as it becom- Phil. 1. 3.

becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart root in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may bee pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18. 21. PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee: till seuen times: Iesus saith vnto him, I say not vnto thee, vntill seuen times: but seuenty times seuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but for as much as hee was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellows which ought him an hundred pence: and hee laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but he went & cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sory, and came and told vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee?

thee: And his Lord was wroth, & deliuered him to the Gaolers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, bee ready to heare ỹ deuout prayers of thy Church: and grant that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, and looke on them which walke, euen so as ye haue vs for an example. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that it may be like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17

The Gospel.

THen the Pharisees went out and tooke counsell how they might tangle him in his wordes. And they sent out vnto him their disciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou: Is it lawfull that tribute bee giuen vnto Cesar, or not: But Iesus perceiuing their wickednesse, said, Why tempt ye me ye hypocrites: Shew me the tribute money: and they tooke him a peny. And Mat. 22. 15.

hee

hee said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bands of all those sinnes, which by our frailty we haue committed. Grant this, &c.

The Epistle.

Coloss. 1. 3.

WEe giue thankes to God the Father of our Lord Jesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you from the day in the which yee heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which yee haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might bee fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding that ye might walke worthy of the Lord, that in all things yee may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The

The xxv. Sunday after Trinitie.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine ruler and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but euen his vesture onely, I shall bee safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noyse, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, hee went in, and tooke her by the hand, and said, Damosell, Arise. And the Damosell arose. And this noyse was abroad in all that land. Mat. 9. 18

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, wee beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous Branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, Ier. 23. 5.

Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seede of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Ioh. 6.5.  hen Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? This he said to proone him, for hee himselfe knew what hee would doe. Philip answered him, Two hundreth peny-worth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, hee gaue to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, hee saith vnto his Disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

If there bee any moe Sundayes before ADVENT Sunday, to supply the same, shall bee taken the Seruice of some of those Sundayes that were omitted betweene the Epiphany and Septuagesima.

¶ Saint

¶ Saint Andrewes day.

The Collect.

ALmightie God, which didst giue such grace vnto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Iesus is the Lord, & beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, & to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Iew & the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the Name of the Lord, shall be safe. How then shall they call on him on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they bee sent? As it is written. How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, & hearing commeth by the word of God. But I aske, haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I Rom. 10. 9

demand whether Iſrael did know or no: Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſaith, I am found of them that ſought me not, I am manifeſt vnto them that aſked not after me. But againſt Iſrael hee ſaith, All day long haue I ſtretched foorth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel.

Mat. 4. 18.

AS Jeſus walked by the Sea of Galilee, hee ſaw two brethren, Simon which was called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers) and he ſaith vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nettes, and followed him. And when he was gone foorth from thence, hee ſaw other two brethren, James the ſonne of Zebedee, and John his brother in the ſhip with Zebedee their father, mending their nets: and hee called them. And they immediately left the Ship and their father, and followed him.

¶ S. Thomas the Apoſtle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the Faith, didſt ſuffer thy holy Apoſtle Thomas to bee doubtfull in thy Sonnes reſurrection: grant vs ſo perfectly, and without all doubt to beleeue in thy Son Jeſus Chriſt, that our Faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour, &c.

The Epiſtle.

Eph. 2. 19.

NOw are ye not ſtrangers, nor forreiners, but citizens with the Saints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: in whom what building ſoeuer

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſayd vnto him, We haue ſeene the Lord. But he ſaid vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayles, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the middeſt, and ſaid, Peace be vnto you. And after that, hee ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and bee not faithleſſe, but beleeuing. Thomas anſwered and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truly did Jeſus in the preſence of his Diſciples, which are not written in this Booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name. Ioh. 20. 24

¶ The Conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jeſus Chriſt our Lord.

The Conuerſion of S. Paul.

The Epiſtle.

Act. 9. 1. AND Saul yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to carry to Damaſco, to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Ieruſalem. And when hee iourneyed, it fortuned that as he was come nigh to Damaſco, ſuddenly there ſhined round about him a light from heauen, and he fell to the earth, and heard a voyce ſaying vnto him, Saul, Saul, Why perſecuteſt thou mee? And he ſaid, What art thou Lord? And the Lord ſayd, I am Ieſus whom thou perſecuteſt. It is hard for thee to kick againſt the pricke. And he both trembling and aſtonied, ſaid, Lord, What wilt thou haue mee to doe? And the Lord ſaid vnto him, Ariſe and goe into the citie, and it ſhall be told thee what thou muſt doe. The men which iourneyed with him, ſtood amazed, hearing a voyce, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes hee ſaw no man: but they led him by the hand, and brought him into Damaſco. And hee was three dayes without ſight, and neither did eat nor drinke. And there was a certaine Diſciple at Damaſco named Ananias, and to him ſayd the Lord in a viſion, Ananias. And he ſayd, Behold I am here Lord. And the Lord ſaid vnto him, Ariſe, and goe into the ſtreet which is called ſtraight, and ſeeke in the houſe of Iudas, after one called Saul of Tharſus. For behold he prayeth, & hath ſeen in a viſion a man, named Ananias, comming in vnto him, and putting his hands on him, that hee might receiue his ſight. Then Ananias anſwered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saints at Ieruſalem. And here he hath authority of ỳ high Prieſts to bind all that call on thy Name. The Lord ſaid vnto him, Go thy way, for he is a choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, & the children of Iſrael. For I will ſhew him how great things hee muſt ſuffer for my Names ſake. And Ananias went his way, and entered into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul certaine dates with the Disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that he was, the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests: But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shall wee haue therefore: Iesus sayd vnto them, Verily I say vnto you, that when the Sonne of man shall sit on the seate of his Maiestie, yee that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receiue an hundreth fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first. Mat. 19. 27.

¶ The Purification of Saint Mary the Virgine.

The Collect.

ALmightie and euerliuing God, we humbly beseech thy Maiesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh: so grant that we may be presented vnto thee, with pure and cleare minds; by Iesus Christ our Lord.

Saint Matthias day.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

Luk.2.22. WHeu the time of her purification, (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: euery man-childe that firſt openeth the matrix, ſhall bee called holy to the Lord) and to offer (as it is ſaid in the Law of the Lord,) a paire of Turtle doues, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwer had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, didſt chuſe thy faithfull ſeruant Matthias to be of the number of the twelue Apoſtles: grant that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtours, through Jeſus Chriſt our Lord.

The Epiſtle.

Actes 1.15 IN thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſaid, (The number of names that were together, were about an hundred and twenty.) Ye men and brethren, this Scripture muſt needs haue beene fulfilled. Which the holy Ghoſt, through the mouth of Dauid ſpake before of Judas, which was guide to them that tooke Jeſus. For hee was

was numbred with vs, and hath obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out And it was knowne to all the inhabiters of Jerusalem, in somuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the booke of Psalmes, His habitation be void, and no man be dwelling therein, and his bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the Baptisme of John, vnto that same day that he was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they had prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this Ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles

The Gospel.

IN that time Jesus answered, and sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it they good pleasure. All things are giuen vnto mee of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Sonne, and hee to whomsoeuer the Sonne will open him Come vnto me, all that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light. Matt. 11. 25

Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sons incranation by the message of an Angel: so by his crosse and passion wee may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Isai.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I wil require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be greuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold a Virgin shal conceiue and bare a Son, and thou his mother shalt cal his name Emmanuel. Butter and honey shall he eate, that he may know to refuse the euill, and chuse the good.

The Gospel.

Luke.1.26. AND in the sixt moneth the Angell Gabriel was sent from God vnto a city of Galilee named Nazareth, to a Virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, & cast in her minde What maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a Son, and shalt call his name Jesus. He shalbe great, and shall be called the Son of

of the highest. And the Lord God shal giue vnto him the seat of his Father Dauid, & he shall reigne ouer the house of Iacob for euer, and of his Kingdome there shall be none end. Then sayd Mary to the Angel, how shall this be, seeing I know not a man? And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouer-shadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold thy cousin Elizabeth, shee hath also conceiued a sonne in her old age, and this is the sixt moneth, which is called barren: for with God nothing shall bee vnpossible. And Mary sayd, Behold the handmaid of the Lord, be it vnto mee according to thy word. And the Angel departed from her.

¶ Saint Markes day.

The Collect.

ALmightie GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children, caryed away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When hee went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That hee ascended, What meaneth it, but that he also descended first into the lower parts of the earth. Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the Faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the Ephes. 4. 7.

the full perfect age of Christ: that wee henceforth should bee no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay in wait for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

The Gospel.

Iohn 15.1. I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in mee, he will take away: and euery braunch that beareth fruit, will hee purge, that it may bring foorth more fruit. Now are ye cleane through the word which I haue spoken vnto you. Bide in mee, and I in you As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can yee, except yee abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without mee can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what you will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my Disciples. As the Father hath loued me, euen so also haue I loued you: continue you in my loue. If yee keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ Saint

¶ S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the way, the Trueth, and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee may be perfect and sound, lacking nothing. Iames 1.1.
If any of you lacke wisdome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea which is tost of the winds, and caryed with violence: neither let that man thinke, that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Againe, let him that is rich reioyce when hee is made low: For euen as the flowre of the grasse shall he passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flowre falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tryed, hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him.

The

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus said vnto his Disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe & receiue you, euē vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith vnto him, Lord we know not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the way, and the Truth, and the Life. No man commeth to the Father but by mee. If yee had knowne me, ye had knowne my Father also: And now yee know him, and haue seen him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I been so long time with you, and yet hast thou not knowne me, Philip? He that hath seen me, hath seen my Father: & how saiest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father & the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the works. Beleeue me that I am in the father, & the father in me: or else beleeue me for the works sake. Verily, verily, I say vnto you, he that beleeueth on me, the works that I doe, the same shall he doe also: and greater works then these shall he do, because I goe vnto my Father, & whatsoeuer ye aske in my Name, that wil I doe, that the Father may be glorified by the Son, If ye shall aske any thing in my Name, I will doe it.

Saint Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour

S. Barnabe Apostle.

honour and glory, through Jesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas that he should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the Disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood vp one of them, named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his abilitie purposed to send succour vnto the brethren which dwelt in Jurie: which thing they also did, & sent it to the Elders by the hands of Barnabas and Saul. Act. 11.22.

The Gospel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Yee are my friends, if yee doe whatsoeuer I command you. Hencefoorth call I not you seruants: for the seruant knoweth not what his lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go and Iohn 15.12

and bring foorth fruit, and that your fruit ſhould remaine, that whatſoeuer ye aſke of the Father in my Name hee may giue it you.

¶ Saint Iohn Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Son our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that wee may truely repent, according to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Iſai 40.1. BEe of good cheere my people. O yee Prophets, comfort my people, ſaith your God, comfort Ieruſalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that ſhee hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voyce cryed in the Wilderneſſe, Prepare the way of the Lord in the Wilderneſſe, make ſtraight the path of our God in the deſart. Let all valleyes be exalted, and euery mountaine and hill bee laid low. Whatſo is crooked, let it be made ſtraight, and let the rough bee made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For Why, the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the Prophet anſwered, What ſhall I cry: That all fleſh is graſſe, and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringeſt good tidings, lift vp thy voyce with power, O thou Preacher Hieruſalem: lift it vp without feare, and

ſay

ſay vnto the cities of Juda, Behold your God, behold, the Lord God ſhall come with power, and beare rule with his arme. Behold, hee bringeth his treaſure with him, and his workes goe before him. He ſhal feed his flocke like an heardman: he ſhall gather the Lambes together with his arme, and carry them in his boſome, and ſhall kindly intreat thoſe that beare young.

The Goſpel.

ELizabeths time came that ſhee ſhould be delivered, & ſhe brought forth a ſonne. And her neighbours and her couſins heard ſay how the Lord had ſhewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcile the childe, and called his name Zachary after the name of his father. And his mother anſwered and ſaid, Not ſo, but his name ſhalbe called John. And they ſaid vnto her, There is none of thy kinred that is named with this name. And they made ſignes to his father, how he would haue him called. And he aſked for writing tables, and wrote, ſaying, His name is John. And they marueiled all. And his mouth was opened immediatly & his tongue alſo, and hee ſpake & praiſed God. And feare came on all them that dwelt nigh vnto him. And all theſe ſayings were noiſed abroad throughout all ỹ hie countrey of Jury, and they that heard them, laid them vp in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, & prophecied, ſaying, Praiſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed vp a horne of ſaluation vnto vs in the houſe of his ſeruant Dauid, euen as hee promiſed by the mouth of his holy Prophets, which were ſince the world began. That we ſhould be ſaued from our enemies, and from the hand of all that hate vs: That hee would deale mercifully with our fathers, and remember his holy Couenant: Luke 1.57.

that

that he would performe the oath which he ſware to our father Abraham for to giue vs, That we being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou Childe ſhalt bee called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day ſpring from on high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feet into the way of peace. And the Childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Sonne Jeſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make we beſeech thee all Biſhops and Paſtors diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 12.1

AT the ſame time, Herode the King ſtretched forth his hands to vexe certaine of the Congregation, and he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jewes, hee proceeded further, and tooke Peter alſo. Then were the dayes of ſweet bread. And when he had caught him he put him in priſon alſo, & deliuered him to foure quaternions of ſoldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers,

bound

bound with two chaines, and the Keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly: And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel.

When Iesus came into the coasts of the Citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Jeremias, or one of the Prophets. Hee saith vnto them, But whom say yee that I am? Simon Peter answered and said, Thou art Christ, the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou, Simon the Sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the Kingdome of heauen: And whatsoeuer thou bindest in earth, shalbe bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen. Mat. 16, 13

¶ S. Iames the Apostle.

The Collect.

GRant O mercifull God, that as thine holy Apostle James, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle.

Acts 11.27

IN those dayes came Prophets from the City of Ierusalem vnto Antioch. And there stood vp one named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herode the King stretched forth his hands to vexe certaine of the Congregation. And hee killed James the brother of John with the sword: and because hee saw it pleased the Jewes, hee proceeded further, and tooke Peter also.

The Gospel.

Mat. 20.20

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee said vnto her, What wilt thou: She said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy Kingdome. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to bee baptized with the baptisme that I am baptized with: They said vnto him, We are. He said vnto them, Yee shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with:

but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, Yee know that the Princes of the Nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to bee ministred vnto, but to minister, and to giue his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleeue and to preach thy word: grant wee beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in so much that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sicke folkes, and them that were vexed with vncleane spirits: And they were healed euery one. Acts 5.12

S. Matthew Apostle.

The Gospel.

Luk. 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The kings of the Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but yee shall not so be. But hee that is greatest among you, shall be as the yonger, and hee that is chiefe, shall bee as hee that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Yee are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that yee may eat and drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to bee an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said sonne Iesus Christ, Who liueth and reigneth, &c.

The Epistle.

2. Cor. 4. 1 SEeing that wee haue such an office, euen as God hath had mercy on vs, wee goe not out of kinde: but haue cast from vs the cloakes of vnhonestie, and walke not in craftinesse, neither handle we the Word of God deceitfully, but open the truth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but

but Christ Jesus to bee the Lord, & our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, Which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed foorth from thence, hee saw a man (named Matthew) sitting at the receit of Custome: and hee said vnto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And When the Pharisees saw it, they said vnto his disciples, Why eateth your Master with Publicanes and sinners? But when Jesus heard that, hee said vnto them, They that bee strong, need not the Physician, but they that are sicke. Goe yee rather and learne what that meaneth: I will haue mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9. 9.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was there place found any more in heauen. And the great Dragon that old serpent, Apoc. 12. 7.

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voyce, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce yee heauens, and ye that dwel in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospel.

Mat. 18. 1

AT the same time came the Disciples vnto Jesus, saying, Who is the greatest in the Kingdome of heauen? Jesus called a childe vnto him, and set him in the middest of them, and sayd, Uerily I say vnto you, Except yee turne and become as children, ye shall not enter into the Kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the Kingdome of heauen. And Whosoeuer receiueth such a child in my Name receiueth mee. But Whoso doth offend one of these little ones which beleeue in mee, it were better for him that a millstone were hanged about his necke, & that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by Whom the offence commeth. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldst (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to bee caſt into hell fire. Take heed that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

S. Luke the Euangeliſt.

The Collect.

ALmighty God which calledſt Luke the Phyſician whoſe praiſe is in the Goſpel, to bee a Phyſician of the ſoule: it may pleaſe thee by the wholeſome medicines of his doctrine to heale all the diſeaſes of our ſoules, through thy Sonne Jeſus Chriſt our Lord.

The Epiſtle.

WAtch thou in all things, ſuffer afflictions, doe the worke throughly of an Euangeliſt, fulfill thine office vnto the vttermoſt. Be ſober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteouſnes, which the Lord that is a righteous Judge ſhal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me, For Demas hath forſaken me, and loueth this preſent World, and is departed vnto Theſſalonica. Creſcens is gone to Galatia. Titus to Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for hee is profitable vnto mee for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloake that I left at Troada with Carpus, when thou commeſt, bring with thee, and the bookes, but eſpecially the parchment. Alexander the copperſmith did me much euill, the Lord reward him according to his deedes: of whom be thou ware alſo, for he hath greatly withſtood our words. 2. Tim. 4, 5.

Simon and Iude Apoſtles.

The Goſpel.

Luke 10.1. THe Lord appointed other ſeuentie (and two) alſo, and ſent them two and two before him into euery City and place whither he himſelfe would come. Therefore hee ſaid vnto them, The haruest is great, but the labourers are few. Pray yee therefore the Lord of the harueſt to ſend forth labourers into his haruest. Go your wayes, behold, I ſend you forth as Lambes among Wolues. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace bee to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon it: if not, it ſhall returne to you againe. And in the ſame houſe tarry ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward.

Simon and Iude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: Grant vs ſo to bee ioyned together in vnitie of ſpirit by their doctrine, that Wee may bee made an holy Temple acceptable vnto thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Iude 1. IVde the ſeruant of Jeſus Chriſt the brother of James, to them which are called and ſanctified in God the Father, and preſerued in Jeſus Chriſt: mercy vnto you, and peace, and loue bee multiplied. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: they turne the grace of our God into wantonnesse, and denie God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great Day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.

THis command I you, that yee loue together. If the world hate you, yee know it hated me before it hated you. If yee were of the world, the world would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me

Iohn 15.17

mee without a cauſe. But when the Comforter is come, whom I will ſend vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) he ſhall teſtifie of mee. And yee ſhall beare Witneſſe alſo, becauſe yee haue beene with me from the beginning.

¶ All Saints day.

The Collect.

ALmighty God, which haſt knit together thy elect in one Communion and fellowſhip, in the myſticall body of thy Sonne Chriſt our Lord: grant vs grace ſo to follow thy holy Saints in all vertuous and godly liuing, that wee may come to thoſe vnſpeakeable ioyes, which thou haſt prepared for them that vnfainedly loue thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Apoc.7.2. BEhold, I Iohn ſaw another Angel aſcend from the riſing of the Sunne, which had the Seale of the liuing God, and hee cryed with a loud voyce to the foure Angels, (to whom power was giuen to hurt the earth, and the ſea) ſaying, Hurt not the earth, neither the ſea, neither the trees, till wee haue ſealed the ſeruants of our God in their foreheads. And I heard the number of them which were ſealed, and there were ſealed an hundred and forty and foure thouſand of all the tribes of the children of Iſrael.

Of the tribe of Iuda, were ſealed twelue thouſand.
Of the tribe of Reuben, were ſealed twelue thouſand.
Of the tribe of Gad, were ſealed twelue thouſand.
Of the tribe of Aſer, were ſealed twelue thouſand.
Of the tribe of Nephthalim, were ſealed twelue thouſand.
Of the tribe of Manaſſes, were ſealed twelue thouſand.
Of the tribe of Simeon, were ſealed twelue thouſand.
Of the tribe of Leui, were ſealed twelue thouſand.
Of the tribe of Iſſachar, were ſealed twelue thouſand.
Of the tribe of Zabulon were ſealed twelue thouſand.

Of

All Saints day.

Of the tribe of Joseph, were sealed twelue thousand.
Of the tribe of Beniamin, were sealed twelue thousand.

After this I beheld, and loe, a great multitude (which no man can number) of all Nations, and people, and tongues stood before the Seate, and before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with a loud voice, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seate, and of the Elders, and the foure beasts, and fell before the Seat on their faces, & worshipped God saying, Amen: Blessing, and glory and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that he had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdom of heauen: blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill saying against you for my sake, reioyce, and be glad, for great is your reward in heauen. For so persecuted they the Prophets which where before you. Mat. 5. 1.

¶ The

¶ The order of the Administration of the *Lords Supper, or holy Communion.*

SO many as intend to be partakers of the holy Communion, shal signifie their names to the Curate ouer night, or else in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those bee an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and admertise him, in any wise not to presume to come to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended, & that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, assoone as hee conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnity, but remaine stil in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer, and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

OUr Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread.

bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the TEN COMMANDEMENTS: and the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOD ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but

the

the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt doe no maner of worke, thou, and thy ſonne, and thy daughter, thy man-ſeruant, and thy maid-ſeruant, thy cattell and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the Sea and all that in them is, and reſted the ſeuenth day: Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts, &c.

Miniſter.

Thou ſhalt not ſteale.

People.

Lord haue mercy vpon, and incline our hearts, &c.

Miniſter.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

People.

Lord haue mercy vpon vs, and inclíue our hearts, &c.

Miniſter.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his Oxe, nor his Aſſe, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all theſe thy Lawes in our hearts we beſeech thee.

¶ Then

The Communion.

¶Then ſhall follow the Collect of the day, with one of theſe two Collects following for the King, the Prieſt ſtanding vp and ſaying.

¶ Let vs pray.

ALmighty God, whoſe Kingdome is euerlaſting, and power infinite, haue mercy vpon the whole Congregation, and ſo rule the heart of thy choſen ſeruant Charles our King and gouernour, that hee (knowing whoſe miniſter hee is) may aboue all things ſeeke thy honour and glory, & that We his Subiects (duely conſidering whoſe authority he hath) may faithfully ſerue, honor, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlaſting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doeſt diſpoſe and turne them as it ſeemeth beſt to thy godly wiſdome: We humbly beſeech thee ſo to diſpoſe and gouerne the heart of Charles thy ſeruant our King and Gouernour, that in all his thoughts, words, and workes, hee may euer ſeeke thy honour and glory, and ſtudy to preſerue thy people committed to his charge, in wealth, peace and godlineſſe: Grant this, O mercifull Father, for thy deare Sonnes ſake Jeſus Chriſt our Lord.

Immediatly after the Collects, the Prieſt ſhall reade the Epiſtle, beginning thus. **The Epiſtle written in Chapter of**

And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus: **The Goſpell written in the Chapter of** And the Epiſtle and the Goſpel being ended, ſhall be ſaid the Creed.

IBeleeue in one God the Father Almighty, Maker of Heauen and Earth, and of all things viſible and inuiſible: and in one Lord Jeſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: Who for vs men, and for our ſaluation

saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: whose Kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholike and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by cõmon authority.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people whether there be any Holy-dayes, or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as hee thinketh most conuenient by his discretion.

Matth. 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake thorow and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake thorow and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Matth. 7. Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the will of my Father which is in heauen.

Luke 19. Zache stood foorth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore fourefold.

who

Who goeth a warfare at any time of his owne cost: who planteth a Vineyard, and eateth not of the fruit thereof: Or who feedeth a flocke, and eateth not of the milke of the flocke: 1.Cor.9.

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things: 1.Cor.9.

Doe yee not know, that they which minister about holy things, liue of the sacrifice: and they which wait of the Altar, are partakers with the Altar: Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor.9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity, for God loueth a chearefull giuer. 2.Cor.9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat.6.

While we haue time, let vs doe good vnto all men, and specially vnto them that are of the houshold of faith. Galat.6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Hebr. 6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Hebr.13.

Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him: 1.Iohn 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not bee turned away from thee. Tob. 4.

The Communion.

Tob.4. **Bee mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gatherest thou thy ſelfe a good reward in the day of neceſſity.**

Prou.19. **He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out it ſhall be paid him againe.**

Pſal.41. **Bleſſed be the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble.**

Then ſhall the Church-wardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

If there be no almes giuen to the poore, then ſhall the words (of accepting our almes) be left out vnſaid.

ALmighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, & to giue thankes for all men: we humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, which Wee offer to thy Diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy word, and liue in vnity and godly loue. Wee beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes and Gouernours, and ſpecially thy ſeruant** Charles **our King, that vnder him Wee may bee godly and quietly gouerned: and grant vnto his Whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter Juſtice, to the puniſhment of wickednelle and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true and liuely word, and rightly and duly adminiſter thy holy Sacraments: & to all thy people giue thy heauenly grace,**

and

and ſpecially to this Congregation heere preſent, that with meeke heart, and due reuerence they may heare & receiue thy holy Word, truely ſeruing thee inholineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe, O Lord, to comfort and ſuccour al them which in this tranſitory life be in trouble, ſorrow, neede, ſickneſſe, or any other aduerſitie: grant this, O Father for Jeſus Chriſts ſake, our onely Mediatour and Aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times when the Curate ſhall ſee the people negligent to come to the holy Communion.

WEe be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee heere preſent, & beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Yee know how grieuous and vnkind a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which bee called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not be mooued: who would not thinke a great iniury and wrong done vnto him: wherefore moſt dearely beloued in Chriſt, take yee good heed, leſt yee withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherfore then doe you not repent and amend: when God calleth you, bee yee not aſhamed to ſay you will not come: when you ſhould returne to GOD, will you excuſe your ſelues and ſay that you be not ready: conſider earneſtly with your ſelfe, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted

ted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: Euen so it is your duety to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now, if you will in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that vnto this vnkindnesse yee will not adde any more: which thing yee shall doe, if yee stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this be accounted els, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when yee bee called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this bee else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee and eat, Take and drinke yee all of this, Doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, yee depart from your brethren, and from the banket of most heauenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof wee shall make our humble petitions, while we shall receiue the holy Communion.

And

The Communion.

¶ And ſometime ſhall this be ſaid alſo, at the diſcretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father moſt hearty thankes, for that he hath giuen his Sonne our Sauiour Jeſus Chriſt, not onely to die for vs, but alſo to be our ſpirituall foode and ſuſtenance, as it is declared vnto vs, as well by Gods word as by the holy Sacrament of his bleſſed Body and Blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them that wil preſume to receiue it vnworthily: my duty is to exhort you to conſider the dignitie of the holy myſtery, and the great perill of the vnworthy receiuing thereof, and to ſearch and examine your owne conſciences, as you ſhould come holy & cleane to a moſt godly & heauenly Feaſt, ſo that in no wiſe you come but in ỹ mariage garment, required of God in holy Scripture, and ſo come, and be receiued as worthy partakers of ſuch a heauenly Table. The way and meanes thereto is: Firſt, to examine your liues and conuerſation by the rule of Gods commandements, and wherein ſoeuer yee ſhall perceiue your ſelues to haue offended, either by will, word, or deed, there bewaile your owne ſinfull liues, and confeſſe your ſelues to Almighty God, with full purpoſe of amendmẽt of life. And if ye ſhal perceiue your offẽces to be ſuch as be not only againſt God, but alſo againſt your neighbours, then you ſhal reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries & wrongs done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therfore if there be any of you which by the means aforeſaid cannot quiet his owne conſcience, but requireth further comfort, or counſell, then let him come to mee, or ſome other diſcreet and learned Miniſter of Gods word, and open

his griefe, that hee may receiue such ghostly counsell, aduise, and comfort as his conscience may be relieued, and that by the ministery of Gods Word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, ye that mind to come to the holy Communion of the Body & Blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament, (for then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ, and Christ in vs, wee bee one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the Body & Blood of Christ our Sauiour: wee eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore, if any of you bee a blasphemer of GOD, an hinderer, or slanderer of his Word, an adulterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that yee be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall yee bee meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the Death & Passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the Crosse, for vs miserable sinners, which

lay

lay in darkeneſſe and ſhadow of death, that hee might make vs the children of God, and exalt vs to euerlaſting life. And to the end that wee ſhould alway remember the exceeding great loue of our Maſter, and onely Sauiour Jeſus Chriſt, thus dying for vs, and the innumerable benefits which by his precious blood ſhedding hee hath obtained to vs: he hath inſtituted and ordained holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father, and the holy Ghoſt, let vs giue (as wee are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and bee in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of al men, wee knowledge and bewaile our manifold ſinnes and wickedneſſe, which we from time to time moſt grieuouſly haue committed, by thought, word, and deede, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. We doe earneſtly repent, and be

heartily ſorry for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy Sonne our Lord Jeſus Chriſts ſake, forgiue vs all that is paſt, and grant that wee may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmighty God our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt alſo ſay.

Heare what Comfortable words our Sauiour Chriſt ſaith vnto all that truely turne to him.

Come vnto me all that trauaile and be heauy laden, and I will refreſh you. So God loued the world, that hee gaue his onely begotten Sonne, to the end that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

Heare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

Heare alſo what S. John ſaith.

If any man ſinne, wee haue an aduocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ After which the Prieſt ſhall proceede, ſaying,

Lift vp your hearts.

Anſwere:

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meete and right ſo to doe.

Prieſt.

The Communion.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty euerlaſting God.

Here ſhall follow the proper Preface according to the time, if there be any eſpecially appointed: or elſe immediatly ſhall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels, &c.

¶ Vpon Eaſter day, and ſeuen dayes after.

RAt chiefly are wee bound to praiſe thee, for the glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

¶ Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where hee is, thither might wee alſo aſcend, and reigne with him in glory. Therefore with Angels, and Archangels, &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen with a ſudden great ſound, as it had beene a mighty winde, in the likeneſſe of fierie

tongues

tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby wee are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Vpon the Feast of Trinity onely.

IT is very meete, right, and our bounden duety that we should at all times, and in all places giue thankes to thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore, &c.

¶ After which Prefaces, shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, wee laud and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods Board, say in the name of all them that shall receiue the Communion, this prayer following.

WEe doe not presume to come to this thy Table, (O mercifull Lord) trusting in our owne righteousnes, but in thy manifold and great mercies. Wee bee not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ Then

The Communion.

¶ Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmighty God, our heauenly Father, which of thy tender mercy didſt giue thy onely Sonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſinnes of the whole world, & did inſtitute, and in his holy Goſpel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beſeech thee, and grant that we receiuing theſe thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jeſus Chriſts holy Inſtitution, in remembrance of his Death and Paſſion, may bee partakers of his moſt bleſſed Body & Blood: who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, & gaue it to his diſciples, ſaying, Take, eate, this is my Body which is giuen for you, doe this in remembrance of me. Likewiſe after Supper he tooke the Cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke yee all of this, for This is my Blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as yee ſhall drinke it, in remembrance of mee.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, and after to the people in their hands, kneeling. And when hee deliuereth the Bread, he ſhall ſay.

THe Body of our Lord Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by faith with thankeſgiuing.

¶ And

The Communion.

¶ And the Minister that deliuereth the Cup, shall say.

THe Blood of our Lord Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs Blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his Passion, And heere wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all We which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold sinnes, to offer vnto thee any sacrifice: yet We beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory bee vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse towards vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope,

hope, of thy euerlasting Kingdome, by the merits of the most precious death and passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

GLory bee to God on high, and in earth peace, good will towards men. Wee praise thee, wee blesse thee, wee worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest, or Bishop if hee bee present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.

Collects

The Communion.

¶ Collects to be ſaid after the offertory, when there is no Communion, euery ſuch day one, and the ſame may be ſaid alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the diſcretion of the Miniſter.

ASSIST vs mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruants towards the attainment of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord, and euerlaſting God, vouchſafe wee beſeech thee, to direct, ſanctifie, and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy mighty protection, both heere and euer, wee may bee preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

GRant, wee beſeech thee Almighty God, that the words which wee haue heard this day With our outward eares, may through thy grace be ſo grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, With thy moſt gracious fauour, and further vs With thy continuall helpe, that in all our workes begunne, continued and ended in thee, Wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

Almighty

The Communion.

ALmighty God, the fountaine of all Wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the Worthinesse of thy Sonne Jesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sons Name, wee beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Jesus Christ our Lord. Amen.

VPon the Holy dayes (if there bee no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, **(for the whole estate of Christs Church militant here in earth)** and one or more of these Collects before rehearsed, as occasion shall serue.

¶ And there shalbe no celebration of the Lords Supper, except there be a great number to communicate with the Priest, according to his discretion.

¶ And if there be not aboue twenty persons in the parish, of discretion to receiue the Communion; yet there shall be no Communion, except foure or three at the least communicate with the Priest.

¶ And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the the least, except they haue a reasonable cause to the contrary.

¶ And

The Communion.

¶ And to take away the ſuperſtition, which any perſon hath or might haue in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is vſually to be eaten at the Table with other meates, but the beſt and pureſt Wheate Bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate ſhall haue it to his owne vſe.

¶ The Bread and Wine for the Communion, ſhall bee prouided by the Curate and the Church wardens at the charges of the Pariſh, & the Pariſh ſhall bee diſcharged of ſuch ſummes of mony or other dueties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

¶ And note that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then and at that time to be paide.

¶ The Miniſtration of Baptiſme, to *bee vſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and at Whitſuntide. At which times it Was openly miniſtred in the preſence of all the Congregation. Which cuſtome now beeing growen out of vſe, (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may bee. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other Holy-dayes, when the moſt number of people may come together, as Well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

When there are children to be baptized vpon the Sunday or Holyday, the parents ſhall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning prayer, or elſe immediately after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the Children be baptized or no. If they anſwere, No: Then ſhall the Prieſt ſay thus.

Publique Baptiſme.

DEarely beloued, forasmuch as all men bee conceiued & borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie hee will graunt to theſe children that thing which by nature they cannot haue, that they may bee baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

℣ Let vs pray.

ALmighty and euerlaſting GOD, which of thy great mercie diddeſt ſaue Noe and his familie in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Sonne Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe Infants, that they comming to thy holy baptiſme, may receiue remiſ-

ſion

ſion of their ſinnes by ſpirituall regeneration. Receiue them, (O Lord) as thou haſt promiſed by thy Wel beloued Son, ſaying, Aske, and you ſhal haue, ſeeke and you ſhall finde, knock, and it ſhall be opened vnto you. So giue now vnto vs that aske, let vs that ſeeke finde, open the gate vnto vs that knock, that theſe Infants may enioy the euerlaſting benediction of the heauenly waſhing, and may come to the eternall Kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel, Written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: & his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the Kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them. Mar. 10. 13

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiends you heare in this Goſpel the words of our Sauiour Chriſt, that he commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all men to follow their innocencie. You perceiue how by his outward geſture and deede, he declared his good will toward them: For he imbraced them in his armes, he layd his hands vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he wil likewiſe fauourably receiue theſe preſent Infants, that he will imbrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting Kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father toward theſe Infants, declared by his Son Jeſus Chriſt, and nothing doubting but that hee fauourably

allo weth this charitable worke of ours, in bringing theſe chil-dren to his holy Baptiſme, let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge and confirme this faith in vs euermore: Giue thy holy Spirit to theſe Infants, that they may be borne againe, and be made heires of euerlaſting Saluation, through our Lord Jeſus Chriſt, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, yee haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to re-leaſe them of their ſinnes, to giue them the Kingdome of hea-uen, and euerlaſting life. Yee haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: Which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe Infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly be-leeue Gods holy word, and obediently keepe his Comman-dements.

¶ Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following,

Doeſt thou forſake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not fol-low nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Publique Baptiſme.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come againe at the end of the world to iudge the quicke and the dead: And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith:

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

OMercifull God, graunt that the olde Adam in theſe children may bee ſo buried, that the new man may be raiſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuil, the world and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee by our office and miniſtery, may alſo be endued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue Commandement

to his diſciples that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt, Regard, Wee beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhall be baptized in this Water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands and aske the name: and naming the childe, ſhall dip it in the watter, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe bee weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the Childes forehead, ſaying,

WEe receiue this Childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter hee ſhall not be aſhamed to confeſſe the Faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the diuell, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now dearely beloued brethren, that theſe children bee regenerate and grafted into the body of Chriſts Congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto Almightie God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſaid.

Our Father which is in heauen, &c.

Then

Publique Baptiſme.

¶ Then ſhall the Prieſt ſay.

WEe yeeld thee heartie thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne Childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally with the reſidue of thy holy Congregation, he may bee inheritour of thine euerlaſting Kingdome, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe Children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God and to ſerue him: you muſt remember that it is your parts and duties to ſee that theſe Infants bee taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vow promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may be vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he dyed, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

Priuate Baptiſme.

¶ The Miniſter ſhall command that the children bee brought to the Biſhop to bee confirmed of him, ſo ſoone as they can ſay in their vulger tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and bee further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ *Of them that are to bee baptized in priuate houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull Miniſter that can be procured.*

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the Childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

¶ And alſo they ſhall warne them, that Without great cauſe, and neceſſity, they procure not their children to be baptized at home in their houſes. And when great neede ſhall compell them ſo to doe, then Baptiſme ſhall be adminiſtred on this faſhion.

¶ Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe wordes.

N. **I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.**

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that childe, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: or if the Childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the Childe was borne or Chriſtened, ſhall examine and trie, whether the childe bee lawfully baptized or no. In which caſe, if thoſe that briug any childe to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

Priuate Baptiſme.

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, eſſentiall to this Sacrament, may happen to be omitted through feare or haſte in ſuch times of extremitie: therefore I demaund further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſweres of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not hee Chriſten the Childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life: for our Lord Jeſus Chriſt doeth not denie his grace and mercy vnto ſuch Infants, but moſt louingly doth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: & his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the Kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them. Mar. 10. 13

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends you heare in this Goſpel the words of our Sauiour Chriſt, that he commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all

all men to follow their innocencie. Yee perceiue how by his outward geſture & deede, hee declared his good will toward them: For he imbraced them in his armes, he laid his hands vpon them, & bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent Infant, that he hath imbraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting Kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt, towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the Prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles contained in our Creede.

¶ Here the Miniſter with the Godfathers and Godmothers ſhall ſay.

C Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the deuill and all his works, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them:

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the Name of this childe profeſſe this faith, to beleeue in God the Father Almightie, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: and that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence he ſhal come againe at the end of the

world

world to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, We giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace & faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting Saluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſtingly, Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duetie, to ſee that this Infant be taught, ſo ſoone as hee ſhall be able to learne what a ſolemne vow, promiſe, and profeſſion hee hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefely you ſhall prouide that he may learne the Creede, the Lords prayer, and the tenne Com-

Commaundements, in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, & that this childe may be vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and bee made like vnto him, that as he dyed and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo foorth, as in publique Baptiſme.

¶ But if they which bring the Infants to the Church, doe make ſuch vncertaine anſwers to the Prieſts queſtions, as that it cannot appeare, that the Childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are Eſſentiall parts of Baptiſme. then let the Prieſt baptize it in forme aboue written, concerning publique Baptiſme; ſauing that at the dipping of the Childe in the Font, he ſhall vſe this forme of words.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according to the Catechiſme following.

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhalbe confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the tenne Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued for diuers conſiderations.

Firſt, becauſe that when Children come to the yeeres of diſcretion and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie & confirme the ſame: and alſo promiſe that by the grace of God they will euermore endeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that bee baptized, that by Impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to bee miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kindes of ſinne.

Thirdly,

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their owne faith, and promiſe to bee obedient to the will of God.

And that no man ſhal thinke that any detriment ſhal come to the children by deferring of their Confirmation, he ſhall know for trueth, that it is certaine by Gods Word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to bee learned of euery Childe, *before hee bee brought to be Confirmed by the Biſhop.*

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the Kingdom of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the deuill and all his workes, the pompes, and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

The Catechiſme.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haſt promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called mee to this ſtate of ſalnation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Marie, ſuffered vnder Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day hee roſe againe from the dead, hee aſcended into heauen, and ſitteth at the right hand of God the Father Almightie: From thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefely learne in theſe Articles of thy beliefe?

Anſwere.

Firſt, I learne to beleeue in God the Father, who hath made me and all the World.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth mee, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell me how many there be?

Anſwere.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THE ſame which GOD ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but mee.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour and do al that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy mayd-ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighboure.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not

not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these Commandements?

Answere.

I learne two things: My duetie towards God, and my dutie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towards God is, to beleeue in him, to feare him and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word: and to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My dutie towards my neighbour, is to loue him as my selfe, and to doe to all men, as I would they should doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my Gouernours, teachers, spirituall Pastours and Masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying, and slaundering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which

thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen, Giue vs this day our dayly bread And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto mee, and to all people, that we may worſhip him, ſerue him, and obey him as we ought to doe. And I pray vnto God, that hee wil ſend vs all things that be needfull, both for our ſoules and bodies, and that he will bee mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwere.

I meane an Outward and viſible Signe, of an Inward and Spirituall grace, giuen vnto vs, ordeined by Chriſt himſelfe.

ſelfe, as a meanes Whereby We receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

Two: the Outward viſible Signe, and the Inward Spirituall Grace.

Queſtion.

What is the outward viſible ſigne or forme in Baptiſme?

Anſwere.

Water: Wherein the perſon baptized is dipped, or ſprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the Inward and ſpirituall grace.

Anſwere.

A death vnto ſinne, and a new birth vnto righteouſneſſe: for being by nature borne in ſinne, and the children of Wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwere.

Repentance, Whereby they forſake ſinne: and faith, Whereby they ſtedfaſtly beleeue the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, When by reaſon of their tender age, they cannot performe them?

Anſwere.

Yes: they doe performe them by their Suerties, Who promiſe and vow them both in their names: Which When they come to age, themſelues are bound to performe.

Queſtion.

Why was the Sacrament of the Lords Supper ordayned?

Anſwere.

For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which We receiue thereby.

The Catechiſme.

Queſtion.

What is the outward part, or ſigne of the Lords Supper?

Anſwere.

Bread and wine, which the Lord hath commanded to bee receiued.

Queſtion.

What is the inward part, or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verily and indeede taken and receiued of the faithfull in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwere.

The ſtrengthning and refreſhing of our ſoules by the Body and Blood of Chriſt, as our bodyes are by the Bread and wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a new life, haue a liuely faith in Gods mercie through Chriſt, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they bee brought to the Biſhop by one that ſhall bee his Godfather, or Godmother, that euery childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme him on this wiſe.

¶ Confir-

Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them, forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost, the Comforter, and dayly encrease in them thy manifold gifts of grace, the Spirit of wisedome and vnderstanding, the Spirit of Counsaile and ghostly strength, the Spirit of knowledge and true godlines, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying.

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting Kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that bee good and acceptable vnto thy Maiestie, wee make our humble supplications vnto thee for these children, vpon whom (after the example of

the holy Apoſtles) wee haue layd our hands, to certifie them (by this Signe) of thy fauour and gracious goodnes toward them: Let thy fatherly hand, we beſeech thee, euer bee ouer them: Let thy holy Spirit euer bee with them, and ſo leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liueth and reigneth one God world without end. Amen.

¶ Then the Biſhop ſhall bleſſe the children, ſaying thus,

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, bee vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy-dayes, halfe an houre before Euenſong openly in the Church, inſtruct and examine ſo many Children of his Pariſh ſent vnto him, as the time will ſerue, and as he ſhall thinke conuenient in ſome part of this Catechiſme.

¶ And al Fathers, Mothers, Maſters, & Dames, ſhal cauſe their children, ſeruants and prentiſes (which haue not learned their Catechiſme) to come to the Church at the time appointed, & obediently to heare, & bee ordered by the Curate, vntill ſuch time that they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

¶ And there ſhall none bee admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The

¶ The forme of Solemnization of *Matrimonie*.

FIrſt, the banes muſt be asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent after the accuſtomed maner.

And if the perſons that ſhould be married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhal not ſolemnize Matrimony betweene them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appoynted for the ſolemnization of Matrimony, the perſons to bee married ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, wee are gathered together heere in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſts and appetites, like brute beaſts that haue no vnderſtanding, but reuerently, diſcreetely, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimony was ordained. One was the procreation of children to be brought vp in the feare and nurture of the Lord, and prayſe of God. Secondly, it was ordained for a remedie againſt ſinne, and to auoid fornication, that ſuch perſons as haue not the gift of continency,

might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperity and aduersity, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer hold his peace.

And also speaking vnto the persons that shall bee married, he shall say.

I Require and charge you (as you will answere at the dreadful day of Iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why you may not bee lawfully ioyned together in Matrimony, that yee confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and wil be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to bee married doe sustaine, to prooue his allegation: then the solemnization must bee deferred, vnto such time as the trueth be tried. If no impediment be alleadged, then shall the Curate say vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Priest say vnto the woman.

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou obey him and serue him, loue,

loue, honour, and keepe him in sickneſſe and in health: and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue:

The woman ſhall anſwere,

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue and to cheriſh, till death vs depart, according to Gods holy ordinance, and therto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke with the accuſtomed duety to the Prieſt and Clerke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

Let vs pray.

O Eternall God, creatour and preſeruer of all mankinde, giuer of all ſpirituall grace, the authour of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants this man and this woman, whom wee bleſſe

blesse in thy Name, that as Isahac & Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, & liue according to thy Lawes, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing & receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghost, Amen.

¶ And the Minister shall adde this blessing.



GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction & grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following,

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull Vine: vpon the walles of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The

Of Matrimony.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: World without end. Amen.

Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say.

Lord haue mercy vpon vs.

Answere,

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

℣ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmayde.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a towre of ſtrength.

Anſwere.

From the face of their enemy.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.



God of Abraham, God of Iſaac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeed of eternall life in their minds, that whatſoeuer in thy holy word they ſhall profitably learne, they may indeede fulfill the ſame. Looke, O Lord, mercifully vpon them from heauen, and bleſſe them. And as thou dideſt ſend thy bleſſing vpon Abraham and Sara, to their great comfort: ſo vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alway being in ſafty vnder thy protection, may abide in thy loue vnto their liues end, through Ieſus Chriſt our Lord. Amen.

¶ This prayer next following, ſhall be omitted where the woman is paſt childe-birth.



Mercifull Lord and heauenly Father, by whoſe gracious gift mankinde is increaſed: Wee beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both bee fruitfull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy prayſe and honour, through Ieſus Chriſt our Lord. Amen.

Of Matrimonie.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer bee lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and representeth the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie & blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospell, shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which bee married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duetie of husbands towards their wiues, and wiues towards their husbands.

Saint

Of Matrimony.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all married men, Yee, husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: For wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee married, Ye men loue your wiues and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married, Yee husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto yee haue heard the duety of the husband toward the wife. Now likewise yee wiues, heare and learne your dueties toward your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul the aforenamed Epistle to the Ephesians, teacheth you thus: Ye Women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the

wife

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee Wonne Without the Word, by the conuersation of the Wiues, While they behold your chaste conuersation coupled With feare. Whose apparell let it not bee outWard, With braided haire, and trimming about With golde, either in putting on of gorgeous apparell, but let the hid man Which is in the heart, be Without all corruption, so that the spirit be milde and quiet, Which is a precious thing in the sight of God. For after this maner in the old time did the holy Women, which trusted in GOD, apparell themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him lord, Whose daughters yee are made, doing Well, and not being dismayed With any feare.

¶ The new married persons, the same day of their marriage, must receiue the holy Communion.

¶ The Order for the visitation of the sicke.

The Priest entering into the sicke persons house, shall say,

PEace be to this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, hee shall say, kneeling.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.
Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ **Our father which art in heauen, &c.**
and leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue no aduantage of him.

Answere.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

The visitation of the sicke.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Heare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknes: visit him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former health, if it bee thy will, or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting.

THen shall the Minister exhort the sicke person after this forme, or other like.

Deerely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining as youth, strength, health, age, weakenesse, and sicknesse. Wherefore, whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainely that

if you truely repent you of your sins, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christ his sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe your forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as S. Paul saith, He scourgeth euery sonne which he receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee be not vnder correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently & with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnesse to visit vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, & sicknesses. For he himselfe went not vp to ioy, but first hee suffered paine, he entred not into his glory before he was crucified. So truely our way to eternall ioy is, to suffer heere with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is

a count

a count to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull Iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almighty, &c.

As it is in Baptisme.

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that hee make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished, that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberality toward the poore.

¶ Here shall the sicke person make a speciall CONFESSION, if he feele his conscience troubled with any weighty matter. After which confession, the PRIEST shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed to mee, I absolue thee from all thy sinnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The viſitation of the ſicke.

¶ And then the Prieſt ſhall ſay the Collect following.

℣ Let vs pray.

OMoſt mercifull God, which according to the multitude of thy mercies, doeſt ſo put away the ſinnes of thoſe which truly repent, that thou remembrest them no more, open thine eye of mercy vpon this thy ſeruant, who moſt earneſtly deſireth pardon and forgiueneſſe. Renew in him (moſt louing Father) whatſoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailneſſe, preſerue and continue this ſicke member in the vnity of the Church, conſider his contrition, accept his teares, aſſwage his paine, as ſhall be ſeene to thee moſt expedient for him. And foraſmuch as he putteth his full truſt onely in thy mercy, impute not vnto him his former ſinnes, but take him vnto thy fauour, through the merits of thy moſt dearely beloued Sonne Jeſus Chriſt. Amen.

¶ Then ſhall the Miniſter ſay this Pſalme.

In te Domine ſperaui. Pſal. 71.

IN thee, O Lord, haue I put my truſt, let mee neuer bee put to confuſion: but rid mee, and deliuer mee in thy righteouſneſſe, incline thine eare vnto mee, and ſaue mee.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe mee, for thou art my houſe of defence, and my caſtle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhall alway be of thee.

I am become as it were a monſter vnto many: but my ſure truſt is thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For

The visitation of the sicke.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe mee.

Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray-headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God is very high, and great things are they that thou hast done: O God who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yee diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

The Communion of the ſicke.

Adding this.

O Sauiour of the world, ſaue vs, which by thy Croſſe and precious Blood haſt redeemed vs, helpe vs wee beſeech thee, O God.

¶ Then ſhall the Miniſter ſay.

THe Almighty Lord, which is a moſt ſtrong towre to all them that put their truſt in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayeſt receiue health and ſaluation, but onely the Name of our Lord Jeſus Chriſt, Amen.

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life, therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt. Which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the morning, to the Curate, ſignifying alſo how many bee appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, hee ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: Wee beſeech thee to haue mercie vpon this thy ſeruant viſited with thine hand, and to grant

grant that hee may take his ſickeneſſe patiently, and recouer his bodily health (if it bee thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may bee without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and hee ſcourgeth euery ſonne whom he receiueth. Heb. 12.

The Goſpel.

VErily, verily I ſay vnto you, Hee that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him hearty thankes therefore, hee doth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of Plague, Sweate, or ſuch other like contagious times of ſickeneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ The order for the buriall *of the dead.*

¶ The Prieſt meeting the Corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clerkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Ioh.11. I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea, though hee were dead, yet ſhall hee liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my Redeemer liueth, and that I ſhal riſe out of the earth in the laſt day, and ſhall bee couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WEe brought nothing into this World, neither may wee carry any thing out of this World. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the graue, while the Corps is made ready to bee laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerkes ſhall ſing.

Iob 14. MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the mids of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes art iuſtly diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into

into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy merciful eyes to our prayers: but spare vs Lord most holy, O God most mighty, O holy & most mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall bee cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, Who shall change our vile body, that it may bee like vnto his glorious body, according to the mighty working, whereby hee is able to subdue all things to himselfe.

¶ Then shall be said or sung.

I Heard a voyce from heauen, saying vnto me, Write, From henceforth, blessed are the dead, which die in the Lord. Euen so saith the Spirit, that they rest from their labours. Reuel. 14. 13.

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die: euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all things vnder his feete. But 1. Cor. 15. 26.

When

when hee saith, All things are put vnder him, it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els What doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow wee shall die. Bee not yee deceiued, euill words corrupt good manners. Awake truely out of sleepe, and sinne not; For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest is not quickened, except it die. And What sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the

earthy,

earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the Kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery, We shall not all sleepe: but wee shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall bee changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be vnto God which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, bee yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
℣ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they bee deliuered from the burden of the flesh, bee in ioy and felicity: Wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries

miſeries of this ſinfull World, beſeeching thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy Kingdome, that We with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.



Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue, though he die, and whoſoeuer liueth and beleeueth in him, ſhall not die eternally: who alſo taught vs (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleepe in him: We meekely beſeech thee (O Father) to raiſe vs from the death of ſinne, vnto the life of Righteouſneſſe, that When Wee ſhall depart this life, We may reſt in him, as our hope is this our brother doeth, and that at the generall Reſurrection in the laſt day Wee may be found acceptable in thy ſight, and receiue that bleſſing which thy Well beloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my Father, receiue the Kingdom prepared for you from the beginning of the World. Graunt this, Wee beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

¶ The

¶ The thankesgiuing of women after *childbirth, commonly called, The Churching of women.*

¶ The woman shall come into the Church, and there shal kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth: ye shall therefore giue hearty thankes vnto God, and pray.

¶ Then shall the Priest say this Psalme.

I haue lifted vp mine eyes vnto the hils: from whence commeth my helpe. Psal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Lord

Churching of women.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answere.

which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Minister.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

OAlmighty God, which hast deliuered this woman thy seruant from ẏ great paine and perill of Childbirth: grant Wee beseech thee most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.

¶ A com-

A Commination againſt ſinners,

with certaine Prayers to be vſed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letanie ſhall bee ſaid after the accuſtomed manner. Which ended, the Prieſt ſhall goe into the Pulpit, and ſay thus.

Brethren, in the Primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this World, that their ſoules might bee ſaued in the day of the Lord: and that others admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, vntill the ſaid diſcipline may be reſtored againe, (Which things is much to be wiſhed) it is though good, that at this time (in your preſence) ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxviii Chapter of Deuteronomie, and other places of Scripture: and that yee ſhould anſwere to euery ſentence, Amen: to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which yee affirme with your owne mouthes the curſe of God to be due.

Curſed

The Commination.

CUrſed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwere and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remooueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in Judgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neigbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is hee that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter,

A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Judgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the axe put vnto the roote of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the hands of the liuing GOD: He shall powre downe raine vpon the sinners, snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is commen out of his place, to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming: who shall bee able to endure when hee appeareth: His fanne is in his hand, and he wil purge his floore, and gather his wheat into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman tra-

Rom. 2. uailing with childe, and they shall not escape. Then shall appeare the Wrath of God in the day of vengeance, Which obstinate sinners, through the stubbornesse of their heart, haue heaped vnto themselues, Which despised the goodnesse, patience, and long sufferance of God, When he calleth them continually to repentance. Then shall they call vpon me (saith the
Prou. 1. Lord) but I will not heare, they shall seeke mee early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut; and too late to cry for mercy, when it is the time of Iustice. O terrible voyce of most iust Iudgement which shall be pronounced vpon them,
Matth. 25. when it shall bee said vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his Angels,
2. Cor. 6. Therefore brethren, take Wee heede betime, While the day of Saluation lasteth: for the night commeth, When none can
Iohn 9. worke: but let vs, while Wee haue the light, beleeue in the light, and walk as the children of the light, that We be not cast
Matth. 25. into the vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole
Esay 1. minde and true heart) We returne vnto him. For though our sinnes bee as red as scarlet, they shall bee as white as snowe: and though they bee like purple, yet they shall be as White as Wooll. Turne you cleane (saith the Lord) from all your wic-
Ezek. 18. kednesse, and your sinne shall not be your destruction. Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shall
1. Iohn 2. liue. Although We haue sinned, yet haue We an Aduocate With the Father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes. For he Was Wounded for our offen-
Esay 53. ces, and smitten for our Wickednesse. Let vs therefore returne vnto him, Who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs,

and

and moſt willing to pardon vs, if wee come vnto him with faithfull repentance, if wee will ſubmit our ſelues vnto him, and from henceforth walke in his wayes, if wee will take his eaſie yoke & light burthen vpon vs, to follow him in lowlineſſe, patience, and charitie, and bee ordered by the gouernance of his holy Spirit, ſeeking alwayes his glory, and ſeruing him duely in our vocation, with thankeſgiuing. This if wee doe, Chriſt will deliuer vs from the curſe of the Law, and from the extreame malediction which ſhall light vpon them that ſhall bee ſet on the left hand, and hee will ſet vs on his right hand, and giue vs the bleſſed benediction of his Father, commanding vs to take poſſeſſion of his glorious Kingdome, vnto the which hee vouchſafe to bring vs all, for his infinite mercy.

¶ Then ſhall they all kneele vpon their knees, and the Prieſt and Clerks kneeling (where they are accuſtomed to ſay the Letanie) ſhall ſay this Pſalme, *Miſerere mei Deus.*

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies doe away mine offences. Pſal. 51.

Waſh mee throughly from my wickedneſſe: and cleanſe me from my ſinne.

For I acknowledge my faults: and my ſinne is euer before me.

Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued me.

But loe, thou requireſt trueth in the inward parts: and ſhalt make me to vnderſtand wiſedome ſecretly.

Thou ſhalt purge me with hyſope, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

A Commination.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sins: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer

Answere.

which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.



Lord, Wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.



Most mighty GOD and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which woldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onelly it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement With thy seruants, which bee vile earthly, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: So make haste to helpe vs in this world,

that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall wee bee turned: bee fauourable, O Lord, bee fauourable to thy people which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spares when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

Moneth the j. day.

¶ THE PSALMES OF DAVID.

Beatus vir qui non abijt. Psal. j.

BLessed is the man that hath not walked in the counsaile of the vngodly, nor stood in the way of sinners: and hath not sate in the seate of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And hee shall bee like a tree planted by the Water side: that will bring foorth his fruit indue season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his Anoynted.

3 Let

3 Let vs breake their bonds asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of Iron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne least he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd how are they increased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: Thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord With my voyce: and he heard me out of his Holy hill.

5 I laid mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cùm inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty whē I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, hee will heare mee.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in mine heart: since the time that their corne and wine and oyle increased.

9 I will lay mee downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God, for vnto thee wil I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou, Lord, wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all yee that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shall bee turned backe, and put to shame suddenly.

Domine.

Moneth. The j. day.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue mee from all them that perſecute me, and deliuer me.

2 Leaſt he deuoure my ſoule like a Lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoule and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp, O Lord, in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for mee, in the iudgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with me, O Lord: according to my righteouſneſſe, and according to the innocency that is in me.

9 O let the wickedneſſe of the vngodly come to an ende: but guide thou the iuſt.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous Iudge, ſtrong, and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his ſword: hee hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrowes againſt the perſecutors.

15 Behold, he trauaileth with miſchiefe: hee hath conceiued ſorrow, and brought foorth vngodlineſſe.

16 He hath grauen & digged vp a pit: and is fallen himſelfe into the deſtruction that he made for other.

17 For his trauaile ſhall come vpon his owne head: and his wickedneſſe ſhall fall on his owne pate.

18 I

18 I will giue thankes vnto the Lord, according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernor, how excellent is thy Name in al the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the Sea: and whatsoeuer walketh through the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

Morning prayer.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and reioyce in thee: yea, my Songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end;

end: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire:

desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

6 For hee said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth he murther the innocent, his eyes are set against the poore.

9 For hee lyeth waiting secretly, euen as a Lyon lurketh he in his denne that he may rauish the poore.

10 Hee doeth rauish the poore: When hee getteth him into his net.

11 Hee falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe, doeth his ſoule abhorre.

7 Upon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall be their portion to drinke

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lippes: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue wee will preuaile: we are they that ought to ſpeake, Who is Lord ouer vs?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: euen as the

siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation forever.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke,

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing vnto the Lord, because he hath dealt so louingly with me: yea, I will praise ẏ Name of the Lord most Highest

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none thot doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shall giue Saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

LOrd who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill: Morning prayer.

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.

4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen to me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips: I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey: and as it were a Lyons whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall bee satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to bee praised: so shall I bee safe from mine enemies.

3 The sorrowes of death compassed mee: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall hee heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims, and did flie: he came flying vpon the wings of the winde.
11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightnes of his presence his cloudes remoued: hailestones, and coales of fire.
13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones, and coales of fire.
14 Hee sent out his arrowes, and scattered them: he cast foorth lightnings, and destroyed them.
15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 Hee shall send downe from the high to fetch mee: and shall take me out of many waters.
17 He shall deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 Hee brought mee foorth also into a place of libertie: he brought me foorth, euen because he had a fauour vnto me.
20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompence me.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye-sight.

25 With

25 With the holy, thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane, thou shalt bee cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like harts feete: and setteth me vp on high.

34 He teacheth mine hands to fight: and mine armes shall breake euen a bowe of steele.

35 Thou hast giuen mee the defence of thy saluation: thy right hand also shall hold mee vp, and thy louing correction shall make me great.

36 Thou shalt make roome enough vnder me for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall cry, but there shalbe none to helpe them: yea, euen vnto the Lord shall they cry, but he shal not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of mee, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praysed be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth abou vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled law, conuerting the

the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the Judgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer mee: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his annointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why: because the King putteth his trust in the Lord: and in the mercy of the most highest he shall not miscary.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint:

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our

4 Our Fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh mee to scorne: they shoote out their lips, and shake their heads, saying,

8 Hee trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee; fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gums: and thou shalt bring me to the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, hast thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lyons mouth: thou hast heard me also

also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when hee called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and the is thgouernour among the people.

29 All such as be fat vpon earth: haue eaten & worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 Hee shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 Hee shall conuert my soule: and bring mee forth in the paths of righteousnesse for his names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare none ill: for thou art with mee, thy rod and thy staffe comfort me.

5 Thou shalt prepare a Table before mee against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But

6 But thy louing kindneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: & that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſtes, hee is the King of glory.

Ad te Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let mee not bee confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my ſaluation, in thee hath been my hope all the day long.

5 Call

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath beene ener of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon mee, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that bee meeke shall hee guide in Judgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his Couenant and his Testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwel at ease: & his seed shall inherit ỹ land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not bee confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing wait vpon mee: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therfore shall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash mine hands in innocencie, O Lord: and so will I goe to thine Altar.

7 That I may shew the voice of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirsty.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid? Euening prayer.

2 When the wicked (euen mine enemies and my foes) came vpon me to eat vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against mee, yet shall not my heart bee afraid: and though there rose vp warre against mee, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me, nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercie seat of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompence them after the worke of their hands: pay them

them that they deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shal he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring young rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them also to skip like a calfe: Libanus also and Syrion like a yong Unicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the waterflood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Moneth. The vj. day.

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes vnto the Lord (O ye Saints of his:) and giue thanks to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperitie I ſaid, I ſhall neuer bee remooued: thou Lord of thy goodnes haſt made my hill ſo ſtrong.

7 Thou didſt turne thy face (from me:) & I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the duſt giue thanks vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord, be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therfore ſhall euery good man ſing of thy praiſe without ceaſing: O my God, I wil giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy Names ſake.

5 Draw

5 Draw mee out of the net that they haue laid priuily for me: for thou art my strength.
6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.
7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.
8 I will be glad, & reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.
9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.
10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.
11 For my life is waxen old With heauinesse: and my yeeres With mourning.
12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.
14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.
15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.
16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.
17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let mee not bee confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and bee put to silence in the graue.
20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.
21 O how plentifull is thy goodnesse which thou hast laid

vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sons of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

Moneth. The vj. day.

10 Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lord, mercy imbraceth him on euery ſide.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Pſal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iuſt to be thankefull.

2 Praiſe the Lord with harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new Song: ſing praiſes luſtily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hee loueth righteouſneſſe and iudgement: the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heauens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe.

8 Let all the earth feare the Lord: ſtand in awe of him, all ye that dwell in the world.

9 For hee ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought: and maketh the deuices of the people to be of none effect, and caſteth out the counſailes of Princes.

11 The counſell of the Lord ſhall endure for euer: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Iehoua: and bleſſed are the folke that he hath choſen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee conſidereth all them that dwell in the earth.

14 Hee faſhioneth all the hearts of them: and vnder-

standeth all their workes.

15 There is no king that can be saued by ỹ multitude of an host: neither is any mighty man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord yee that be his Saints: for they that feare him, lacke nothing.

10 The Lyons doe lacke, & suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 what

Moneth. The vij. day.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them which are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

DEade thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against mee. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stoppe the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischiefe for me.

5 Let them bee as the dust before the Winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath laid priuily catch himselfe: that hee may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoyleth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Nevertheless, when they were sicke, I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on mee, and my darling from the Lyons.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why: their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, We saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed bee the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, & to do good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountaines: thy Judgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall bee satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the Riuer.

9 For

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

8 Wicked doers shall bee rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be cleane goe: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the the iust: and gnasheth vpon him with his teeth.

13 The

13 The Lord shall laugh him to scorne: for he hath seene that this day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perillous time: and in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as bee blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue been yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seede is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seede of the vngodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The

31 The mouth of the righteous is exercised in Wisedome: and his tongue will be talking of Judgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heede vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke, (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: & thy hand prosseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer mine head: and are like a sore burden too heauy for me to beare.

5 My

Moneth. The viij. day.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe mee euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they, euen mine enemies, should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: & be sory for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far frō me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I said, I will take heede to my wayes: that I offend not in my tongue.

Moneth. The viij. day.

2 I will keepe my mouth as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let mee know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee inclined vnto mee, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And

3 And hee hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lyes.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backeward, and put to rebuke that wish me euill.

18 Let

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord bee praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is hee that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lyeth sicke vpon his bedde: make thou all his bedde in his sickenesse.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: When shall hee die, and his name perish?

6 And if he come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

12 And

12 And when I am in my health thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed bee the Lord God of Israel: World without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue beene my meat day and night: While they daily say vnto me, where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee concerning the land of Jordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: Why goe I thus heauily, While the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, While they say dayly vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroyed the Nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou hadst a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble:

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen of a ready Writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy Worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the Word of trueth, of meekenesse and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the mids among the Kings enemies.

7 Thy seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the Virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils bee carried into the mids of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall shee not be remooued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath wrought vpon the earth.

9 He maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together, (all ye people:) O sing vnto God with the voice of melody. Euening prayer.

2 For the Lord is high, and to bee feared: hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to bee praised: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the City of the great King, God is well knowne in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They maruelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the Sea: through the East winde.

7 Like as we haue heard, so haue wee seene in the Citie of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the mids of thy Temple.

9 O God according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 walke

Moneth. The ix. day.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare ye this all ye people: ponder it with your eares, all yee that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisdome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherfore should I feare in the daies of wickednes: and when the wickednes of my heeles cõpasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, & perish together: as wel as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased.

17 For hee shall carry nothing away with him, when hee dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy Sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullocke out of thy house: nor hee goats

out

out of thy foldes.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drinke the blood of goats?

14 Offer vnto God Thanksgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise mee.

16 But vnto the vngodly said God: why dost thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Whoso offereth me thankes and praise, hee honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnes: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.
5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisdome secretly.
7 Thou shalt purge me with hysope, & I shall be cleane: thou shalt wash me, and I shall be whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
9 Turne thy face from my sins: & put out all my misdeeds.
10 Make mee a cleane heart, O God: and renew a right spirit within me.
11 Cast mee not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.
14 Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walls of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe:

2 Whereas the goodnesse of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour.
4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.
5 Thou hast loued to speake all words that may do hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
9 As for mee, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for euer and euer.
10 I will alwaies giue thanks vnto thee for that thou hast done: and I wil hope in thy Name, for thy Saints like it wel.

Dixit insipiens. Psal. 53.

Euening prayer.

THe foolish body hath said in his heart: There is no God.
2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are all gone out of the way; they are altogether become abominable: there is also none that doeth good, no not one.
5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh

7 Oh that the ſaluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Jacob reioyce: and Iſrael ſhould bee right glad.

Deus in nomine. Pſal. 54.

SAue me, O God for thy Names ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For ſtrangers are riſen vp againſt mee: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Behold, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euill vnto mine enemies: deſtroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For hee hath deliuered mee out of all my trouble: and mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemy cryeth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe mee ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I ſaid, Oh that I had wings like a Doue: for then would I flee away and be at reſt.

7 Loe, then would I get mee away farre off: and remaine in the wildernеſſe.

8 I would make haſte to eſcape: becauſe of the ſtormie winde and tempeſt.

9 Deſtroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the walls thereof: mischiefe also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done mee this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 Wee tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.

19 It is hee that hath delinered my soule in peace, from the battell that was against me: for there were many with mee.

20 Yea, euen God that endureth for euer, shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as bee at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, and hee shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Miſerere mei Deus. Pſal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure me: hee is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow mee vp: for they bee many that fight againſt mee, O thou moſt Higheſt.

3 Nevertheleſſe, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God becauſe of his Word: I haue put my truſt in God, and will not feare what fleſh can doe vnto me.

5 They daily miſtake my Words: all that they imagine, is to doe me euill.

6 They hold altogether, and keepe themſelues cloſe: and marke my ſteps when they lay wait for my ſoule.

7 Shall they eſcape for their wickedneſſe: thou, O God, in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittings, put my teares into thy bottell: are not theſe things noted in thy Booke?

9 Whenſoeuer I call vpon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

10 In Gods Word will I reioyce: in the Lords Word will I comfort me.

11 Yea, in God haue I put my truſt: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou haſt deliuered my ſoule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miſerere mei Deus. Pſal. 57.

BEe mercifull vnto mee, O God, bee mercifull vnto mee, for my ſoule truſteth in thee: and vnder the ſhadow of thy wings ſhall be my refuge, vntill this tyrannie bee ouerpaſt.

2 I will call vnto the moſt high God: euen vnto the God that ſhall performe the cauſe that I haue in hand.

3 He

3 Hee ſhall ſend from heauen: and ſaue mee from the re-
proofe of him that would eate me vp.
4 God ſhall ſend foorth his mercy and trueth: my ſoule is
among Lions.
5 And I lie euen among the children of men (that are ſet
on fire:) Whoſe teeth are ſpeares and arrowes, and their
tongue a ſharpe ſword.
6 Set vp thy ſelfe, O God, aboue the heauens: and thy
glory aboue all the earth.
7 They haue laid a net for my feet, and preſſed downe
my ſoule: they haue digged a pit before me, and are fallen into
the mids of it themſelues.
8 My heart is fixed, O God, my heart is fixed: I will ſing
and giue praiſe.
9 Awake vp my glory, awake Lute and Harpe: I my
ſelfe will awake right early.
10 I will giue thankes vnto thee, O Lord, among the
people: and I will ſing vnto thee among the nations.
11 For the greatneſſe of thy mercy reacheth vnto the hea-
uens: and thy truth vnto the clouds.
12 Set vp thy ſelfe, O God, aboue the heauens: and thy
glory aboue all the earth.

Si vere vtique. Pſal. 58.

ARe your mindes ſet vpon righteouſneſſe, O ye Congre-
gation: and doe yee iudge the thing that is right, O ye
ſonnes of men?
2 Yea, ye imagine miſchiefe in your heart vpon the earth:
and your hands deale with wickedneſſe.
3 The vngodly are froward euen from their mothers
wombe: aſſoone as they be borne, they go aſtray & ſpeake lies.
4 They are as venemous as the poiſon of a Serpent:
euen like the deafe Adder that ſtoppeth her eares.
5 Which refuſeth to heare the voice of the charmer: charme
he neuer ſo wiſely.
6 Breake their teeth (O God) in their mouthes, ſmite
the iaw bones of the Lions, O Lord: let them fall away like
water that runneth apace, and when they ſhoot their ar-
rowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.
8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.
9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.
10 So that a man shal say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.
2 O deliuer mee from the wicked doers: and saue me from the blood-thirstie men.
3 For loe, they lye waiting for my soule: the mighty men are gathered against mee, without any offence or fault of mee, O Lord.
4 They run and prepare themselues without my fault: arise thou therefore to helpe me, and behold.
5 Stand vp (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.
6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the Citie.
7 Behold they speake with their mouth, and swords are in their lips: for Who doth heare?
8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth mee his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.
12 For the sinne of their mouth, and for the words of their lips: they shall be taken in their pride: and why? their preaching is cursing and lyes.

13 Consume

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and will goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: Who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt thou not, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Moneth. The xij. day.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.
3 O set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong towre for me against the enemy.
4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.
6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.
7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.
8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.
2 He verily is my strength, and my saluation: hee is my defence, so that I shall not greatly fall.
3 How long will yee imagine mischiefe against euery man: yee shalbe slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lyes, they giue good words with their mouth, but curse with their heart.
5 Neuertheless, my soule wait thou still vpon God: for my hope is in him.
6 Hee truely is my strength and my saluation: hee is my defence, so that I shall not fall.
7 In God is my health and my glory: the rocke of my might, and in God is my trust.

Moneth. The xij. day.

8 O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My ſoule ſhall be ſatisfied euen as it were with marrow and fatneſſe: when my mouth prayſeth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking.

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fal vpon the edge of the ſword: that they may be a portion for Foxes.

12 But the King ſhall reioyce in God, all they alſo that ſweare by him, ſhall bee commended: for the mouth of them that ſpeake lies, ſhall be ſtopped.

Moneth. The xij. day.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoote at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art praysed in Sion: and vnto thee shall the vow bee performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against mee: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooselt and receiuest vnto thee: hee shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 which

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwel in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the out-goings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne: for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (yee people:) and make the voyce of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slippe.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: We went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and wil pay thee my vowes which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praysed bee God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy Way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people prayse thee, O God: yea, let all the people praise thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies bee scatte-red: let them also that hate him, flee before him. Morning prayer.

2 Like as the smoake vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

5 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold diuided the spoyle.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs,

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy doggs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels,

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iudah their counsaile: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare men, and multitude

of

of the mighty are scattered abroad among the beasts of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voice, yea, & that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer mee.

3 I am weary of crying, my throat is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I paid them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: and they iested vpon me.

12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the myre that I sinke not: O let mee be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: O deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselues withall: and let the things that should haue beene for their wealth be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voide: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that moueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe mee, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

Moneth. The xiiij. day.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let mee neuer bee put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alwayes of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour, all the day long.

8 Cast mee not away in the time of age: forsake mee not when my strength faileth me.

9 For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them bee confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and wil praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou

15 Thou, O God, hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God who is like vnto thee:

18 O what great troubles and aduersities hast thou shewed mee, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse, (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy One of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne & Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and aboundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to the other: and from the flood vnto the worlds end.

9 They

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall down before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shal preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 Hee shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall bee made euer vnto him, and daily shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hilles: his fruit shall shake like Libanus, and shall bee greene in the Citie like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feet were almost gone: my treadings had wel-nigh slipt.

3 And why: I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty & strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the World.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest.

12 Lo, these are the vngodly, these prosper in the World, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocency.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me,

16 Until I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end:

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

33 Thou shalt guide mee with thy counsaile: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For

26 For loe, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for mee to hold mee fast by God, to put my trust in the Lord God: and to speake of all thy workes in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the mids of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name euen to the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.
18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.
19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people haue blasphemed thy Name.
20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.
21 Looke vpon the Couenant: for all the earth is full of darknesse, and cruell habitations.
22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.
23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.
24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee, O God, doe we giue thanks: yea, vnto thee doe we giue thankes. Morning prayer.
2 Thy Name also is so nigh: and that do thy wonderous workes declare.
3 When I receiue the Congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.
5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.
6 Set not vp your horne on high: and speake not with a stiffe necke.
7 For promotion commeth neither from the East, nor from the West: nor yet from the South.
8 And why: God is the Judge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and hee powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: & his dwelling in Sion.

3 There brake hee the arrowes of the bow: the shield, the sword, and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men whose hands are mighty, haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to bee feared: and Who may stand in thy sight When thou art angry?

8 Thou diddest cause thy Judgement to bee heard from heauen: the earth trembled, and Was still.

9 When God arose to Judgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall refraine the spirit of Princes: and is Wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God With my voice: euen vnto God will I cry With my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne, and ceased not, in the night season my soule refused comfort.

3 When

Moneth. The xv. day.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will hee be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: Who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powered out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populo. Pſal. 78.

Euening prayer.

HEare my Law, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which wee haue heard and knowen: and ſuch as our Fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 He made a couenant with Jacob, and gaue Iſrael a Law: which he commanded our forefathers to teach their children.

6 That their poſteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithleſſe and ſtubborne generation: a generation that ſet not their heart aright and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being harneſſed, and carrying bowes, turned themſelues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull worke that he had ſhewed for them.

13 Marueilous things did he in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He deuided the ſea, and let them goe through: hee made the waters to ſtand on an heape.

15 In the day time alſo he led them with a cloude: and all the night through with a light of fire.

16 He claue the hard rockes in the wilderneſſe: and gaue them drinke thereof, as it hath been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the Wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the Wildernesse:

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people:

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rained downe Manna also for them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meat enough.

27 He caused the East Winde to blow vnder heauen: and through his power he brought in the South west winde.

28 He rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, & slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them

early, and inquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull, that hee forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned hee his wrath away: & would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe, and tempted God: and mooued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grashopper.

48 He destroyed their Vines with hailestones: and their Mulbery trees with the frost.

49 He smote their cattell also with haile-stones: and their flockes with hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made away to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smot all the first borne in Egypt: the most principall, and mightiest in the dwellings of Ham.

53 But

53 But as for his owne people, hee ledde them foorth like sheepe: and carried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued them with their hill altars: and prouoked him to displeasure, with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: euen the Tent that he had pitched among them.

62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.

63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen in marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: euen the hill of Sion which he loued.

70 And there he builded his Temple on high: & laid the foundation of it like the ground, which he hath made continually.

Moneth. The xvj. day.

71 He chose Dauid also his seruant: and tooke him away from the sheepe-folds.

72 As he was following the ewes great with yong ones, he tooke him: that hee might feede Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.



God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee:

thee: according to the greatnesse of thy power preserue thou those that are appointed to die,

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth:

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs again, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes:

13 The Wilde Boze out of the wood doth roote it vp: and the wilde beasts of the field deuonre it,

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visite this Vine.

15 And

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the Sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange God bee in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

Moneth. The xvj. day.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found liars: but their time should haue endured for euer.

17 He should haue fed them also with the finest wheate flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of Princes: he is a Iudge among gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as bee in neede and necessitie, haue right.

4 Deliuer the outcast and poore: saue thē from the hand of the vngodly.

5 They will not bee learned nor vnderstand, but walke on still in darkenesse: all the foundations of the earth bee out of course.

6 I haue sayd ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: & fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou vnto them as to the Madianites: vnto Sisera and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their Princes like Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame, that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Iehouah: art onely the most highest ouer all the earth.

Quàm dilecta? Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her yong: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will bee alway praysing thee.

5 Blessed

Moneth. The xvj. day.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, use it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord wil giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another.

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee:

7 Shew vs thy mercy, O Lord: & grant vs thy saluation.

8 I will hearken what the Lord God will say concerning mee: for hee shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace

peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shal direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Bee mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the Con-

gregations

gregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all ỹ dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it when hee writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall hee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue been as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lye in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe, and praise thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from mee: and hid my acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall bee alway of the louing kindnesse of the Lord: with my mouth will I euer bee shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I establish for euer: and set vp thy throne

throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord:

7 And what is he among the gods: that shall be like vnto the Lord:

8 God is very greatly to bee feared in the counsell of the Saints: & to be had in reuerence of all them ẏ are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and al that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall bee daily in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemy shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the Sea: and his right hand in the floods.

27 He shall call mee, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

27 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the Couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou

Moneth. The xviij. day.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoord: and gi-uest him not victory in the battell.

43 Thou hast put out his glory: & cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and coue-red him with dishonour.

45 Lord, how long wilt thou hide thy selfe, forever: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine annointed: praysed bee the Lord for euermore. Amen. Amen.

Domine refugium. Psal. 90.

LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye chil-dren of men.

4 For a thousand yeeres in thy sight, are but as yester-day: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene and groweth vp: but in

the euening it is cut downe, dryed vp and withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after ỹ time that thou hast plagued vs: & for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the young Lyon and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my Name.

15 He shal call vpon me, & I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Upon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: & thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, & when all

the workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall bee destroyed.

9 But mine horne shalbe exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Euening prayer.

Dominus regnauit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began hath they seat beene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee fooles, when will yee vnderstand?

9 He that planted the eare, shall he not heare: or hee that made the eye, shall he not see?

10 Or hee that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will hee forsake his inheritance.

15 Untill righteousnesse turne againe vnto Judgement: all such as be true in heart shall follow it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped mee: it had not failed but my soule had beene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) helped me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 Hee shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thankesgiuing: and shew your selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hilles is his also.

5 The Sea is his, and hee made it: and his hands prepared the drie land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the Wildernesse.

9 When your fathers tempted me: prooued me, and saw my workes.

10 Forty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is hee which hath made the round world so fast that it cannot bee mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done maruellous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe ỹ victory

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce and giue thankes.

6 Praise the Lord vpon the harpe: Sing to the harpe with a Psalme of thankesgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, bee the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.
3 They shall giue thankes vnto thy Name: which is great, Wonderfull, and holy.
4 The Kings power loueth Iudgement, thou hast prepared equity: thou hast executed Iudgement, and righteousnesse in Iacob.
5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.
6 Moses and Aaron among his Priestes, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.
8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Lord our God, and worship him vpon his holy Hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

O Be ioyful in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence With a Song.
2 Be yee sure that the Lord he is God, it is hee that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.
3 O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, and speake good of his Name.
4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.
2 O let me haue vnderstanding: in the way of godlinesse.
3 When wilt thou come vnto mee: I will walke in my house With a perfect heart.
4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.
5 A froward heart shall depart from me: I will not know a wicked person.

6 Who

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me, when I call, O heare me & that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a fire-brand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desart.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.

19 For hee hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vesture shalt thou change them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within mee, praise his holy Name.

2 Praise

Moneth. The xx. day.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 Hee will not alway be chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we bee made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a floure of the field.

16 For assoone as the Winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his Kingdome ruleth ouer all.

20 O praise the Lord, yee Angels of his, yee that excell in strength:

strength: yee that fulfill his Commandement, and hearken vnto the voyce of his Words.

21 O praise the Lord all ye his hostes: yee seruants of his that doe his pleasure.

22 O speake good of the Lord all yee Workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels Spirits: and his Ministers a flaming fire.

5 Hee laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hilles: and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth his springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 He

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and Wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goats: and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forrest doe moue.

21 The Lyons roaring after their prey: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: When thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shall bee made: and thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The

32 The earth shall tremble at the looke of him: if hee doe but touch the hilles, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God while I haue my being.

34 And so shall my words please him: my ioy shall bee in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Giue thankes vnto the Lord, and call vpon his Name: tell the people what things he hath done. Morning prayer.

2 O let your songs bee of him, and praise him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord & his strength: seeke his face euermore.

5 Remember the maruellous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 Hee is the Lord our God: his Iudgements are in all the world.

8 He hath been alway mindfull of his Couenant and promise: that he made to a thousand generations.

9 Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes,

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them: euen Joseph, which was sold to be a bond-seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Untill the time came that his cause was knowen: the word of the Lord tryed him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his Princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and deale vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and Wonders in the land of Ham.

28 Hee sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lyce in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smot their Vines also and figtrees: and destroyed

the

the trees that were in their coastes.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in the land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire hee brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And hee brought foorth his people with ioy: and his chosen with gladnesse,

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord: or shew foorth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy chosen: & reioyce in the gladnes of thy people, & giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, nei-

ther kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 Hee rebuked the Red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them: the waters ouerwhelmed them: their was not one of them left.

12 Then beleeued they his words: & sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened and swallowed vp Dathan: and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour, which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the Red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked them to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees & prayed: & so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnadui sedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto diuels.

37 And shed innocent blood, euen the blood of their sons, and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: & had thē in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersity: hee heard their complaint.

44 Hee thought vpon his Couenant, and pitied them ac-

cording vnto the multitude of his mercies: yea, he made all those that led them away captiue, to pittie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.



Giue thankes vnto the Lord, for hee is gracious: & his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: & deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East & from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the Citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the Wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsaile of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed to the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he deth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of Iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation of

the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the Water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe, hee maketh the wildernesse a standing water: and Water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, When they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to bee euill entreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth hee the poore out of misery: and maketh him houlholds like a flocke of sheepe.

42 The righteous will consider this and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: and they shall vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing & giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and thy truth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon ỹ Philistimes will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou O God, goe foorth with our hostes?

12 O help vs against the enemie: for vaine is ỹ help of man

13 Through God wee shall doe great actes: and it is hee that shall tread downe our enemies.

Deus laudum. Psal 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed mee about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let

12 Let his posteritie be destroyed: and in the next generation let his Name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing and it shal happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: oh saue mee according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: & let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord

with my mouth: and praise him among the multitude.

30 For hee shall stand at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit Dominus. Psal. 110.

THe Lord sayd vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footestole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gratious Lord hath so done his marueilous workes: that they ought to bee had in remembrance.

5 He hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement: all his Commandements are true.

8 They

8 They stand fast for euer and euer: and are done in truth and equity.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of Wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal 112.

BLessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seede shall be mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenes: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill hee see his desire vpon his enemies.

9 He hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth:

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hills like young sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe:

6 Ye mountaines, that yee skipped like Rammes: and ye little hills like young sheepe:

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truths sake.

2 Wherefore shal ỹ heathen say: where is now their God:

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idols are siluer and gold: euen the worke of mens hands.

5 They

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they thorow their throate.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: hee is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord: hee is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of vs, and he shal blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon me.

4 I shall find trouble and heauines, & I shall call vpon the

Name

Name of the Lord: O Lord, I beseech thee deliuer my soule

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I said in mine haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all yee Nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Praise the Lord,

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse, that hee is gracious; and that his mercie endureth for euer.

3 Let

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: & declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but hee hath not giuen me ouer vnto death.

19 Open the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is ỹ gate of ỹ Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The

Moneth. The xxiiij. day.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: wee will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his Testimonies: & seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keepe thy Ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy wordes haue I hid within my heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips haue I beene telling: of all the Judgements of thy mouth.
6 I haue had as great delight in the Law of thy Testimonies: as in all maner of riches.
7 I will talke of thy Commandements: and haue respect vnto thy wayes.
8 My delight shall bee in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.
2 Open thou mine eyes: that I may see the wonderous things of thy Law.
3 I am a stranger vpon earth: O hide not thy Commandements from me.
4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.
6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.
7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.
8 For thy Testimonies are my delight: & my counsellers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy word.
2 I haue knowledged my wayes, and thou hardest me: O teach me thy statutes.
3 Make mee to vnderstand the way of thy Commandements: and so shall I talke of thy wonderous workes.
4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy Judgements haue I laid before me.

7 I haue stucken vnto thy Testimonies: O Lord confound me not.

8 I will runne the way of thy Commandements: when thou hast let my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shal keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: ẏ I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto mee, O Lord: euen thy saluation according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer & euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I will speake of thy Testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: & my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgements, O Lord: and receiued comfort.

5 I am horrible afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach mee thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

Moneth. The xxv. day.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good & gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for mee that I haue beene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is deerer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue mademe, and fashioned me: O giue me vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to bee troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue knowne thy Testimonies: be turned vnto me.

8 O let my heart bee sound in thy Statutes: that I bee not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: When wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not been in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O saue mee: for I haue sought thy Commandements.

7 The vngodly laid wait for mee, to destroy mee: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

L Ord, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made mee wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my studie.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy Iudgements: for thou teachest me.

7 O how sweete are thy wordes vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my paths.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous Iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the Commandements of my God.

4 O stablish mee according to thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall bee safe: yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commaundements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer.

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken mee according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It greeueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the Judgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lyes, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Judgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue mee vnderstanding according to thy word.

2 Let

Moneth. The xxvij. day.

2 Let my supplication come before thee: deliuer mee according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to bee moued: and he that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not beene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Oliue Branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea,

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as, the Lord prosper you: We wish you good lucke in the Name of ỹ Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreame to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therfore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

Moneth. The xxviij. day.

3 But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

2 How hee ſware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye liddes to ſlumber: neither the temples of my head to take any reſt.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the ſame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall lowe on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts bee clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anoynted.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my Couenant, and my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to bee an habitation for himſelfe: he hath longed for her,

15 This

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine Anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all yee seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your hands in the Sanctuary: & praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen, and in earth: and in the Sea, and in all deepe places.

7 Hee bringeth foorth the cloudes from the endes of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: and slew mightie Kings.

11 Sehon King of the Amorites, and Og the King of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouths and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord yee house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 O giue thanks vnto the God of al gods: for his mercie endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which layd out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercie endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercie endureth for euer.

13 Which diuided the read Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his hoste, hee ouerthrew them in the red Sea: for his mercie endureth for euer.

16 Which ledde his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercie endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercie endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when we remembred (thee) O Sion.

2 As for our Harps, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remẽber thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I wil worship toward thy holy Temple, & praise thy Name because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy Word aboue all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth him afarre off.

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shal make good his louing kindnes toward mee: yea, thy mercie, O Lord endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

LOrd, thou hast searched mee out, and known me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence:

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Paraduenture the darkenes shal couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare, as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered mee in my mothers Wombe.

13 I Will giue thankes vnto thee, for I am fearefully and wonderfully made: maruellous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: When as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them:

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer mee, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue

preserue mee from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shal giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto mee: and consider my voyce, when I cry vnto thee.

2 Let my praier be set forth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice,

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let mee not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reprooue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: & no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I

6 I ſtretch foorth my hands vnto thee: my ſoule gaſpeth vnto thee, as a thirſtie land.

7 Heare me, O Lord, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy louing Spirit lead mee foorth into the land of righteouſneſſe.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſſe ſake, bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength: which teacheth my hands to warre, and my fingers to fight. Morning prayer.

2 My hope and my fortreſſe, my caſtle and deliuerer, my defender, in whom I truſt: which ſubdueth my people that is vnder me.

3 Lord, What is man that thou haſt ſuch reſpect vnto him: or the ſon of man that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they ſhall ſmoke.

6 Caſt foorth thy lightning, and teare them: ſhoote out thine arrowes, and conſume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſſe.

9 I will

9 I wil sing a new song vnto thee, O God: and sing prai-
ses vnto thee vpon a ten stringed Lute.
10 Thou hast giuen victory vnto Kings: and hast deliue-
red Dauid thy seruant from the perill of the sword.
11 Saue me, and deliuer me from the hand of strang chil-
dren: whose mouth talketh of vanitie, and their right hand
is a right hand of iniquity.
12 That our sons may grow vp as the yong plants: & that
our daughters may be as the polished corners of the Temple.
13 That our garners may be full and plenteous with all
maner of store: that our sheepe may bring forth thousands,
and ten thousands in our streetes.
14 That our oxen may be strong to labour, that there be
no decay, no leading into captiuity, and no complaining in our
streetes.
15 Happy are the people which be in such a case: yea, blessed
are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will prayse
thy Name for euer and euer.
2 Euery day will I giue thankes vnto thee: and prayse
thy Name for euer and euer.
3 Great is the Lord, and marueilous worthy to be pray-
sed: there is no end of his greatnesse.
4 One generation shall praise thy workes vnto another:
and declare thy power.
5 As for me, I will be talking of thy worship: thy glory,
thy prayse, and wonderous workes.
6 So that men shall speake of the might of thy marue-
lous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindnesse shall bee
shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering,
and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercie
is ouer all his workes.
10 All thy workes prayse thee, O Lord: and thy Saints
giue thankes vnto thee.

11 They

11 They shew the glory of thy Kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy Kingdome is an euerlasting Kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him, he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his help: and whose hope is in the Lord his God.

5 Which made heaueu and earth, the Sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, hee turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.



Praise the Lord, for it is a good thing to sing praises vnto our God, yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing praises vpon the Harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercie.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 He sendeth foorth his Comandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like woll: and scattereth the hoare frost like ashes.

17 Hee casteth foorth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Jsrael.

20 He hath not dealt so with any Nation: neither haue the heathen knowledge of his Laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: prayse him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and yee waters that bee aboue the heauens.

5 Let them prayse the Name of the Lord: for hee spake the word, and they were made, hee commanded and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, & all Cedars.

10 Beasts and all cattell: wormes and feathered fowles.

11 Kings of the earth, and all people: Princes, and all Judges of the world.

12 Yong men and maydens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his Saints

shall

shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a New song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their nobles with lincks of Iron.

9 That they may bee auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: prayse him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vſed for ſundry purpoſes.

¶ *A generall Confeſſion to be ſayd euery Morning. & evening*

ALmightie God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and wretched ſinner, and haue manifold wayes moſt grieuouſly tranſgreſſed thy moſt godly Commaundements, through wicked thoughts, vngodly luſts, ſinfull wordes and deedes, committed in my whole life. In ſinne am I borne and conceiued, and there is no goodnes in me, in as much as if thou ſhouldeſt enter into thy narrow iudgement with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needs periſh and be damned for euer: So little helpe, comfort or ſuccour is there either in me, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didſt not ſpare thy onely deare beloued Sonne, but diddeſt giue him vp vnto the moſt bitter, and moſt vile and ſlanderous death of the Croſſe for me, that hee might ſo pay the ranſome for my ſins, ſatisfie thy iudgement, ſtill and pacifie thy wrath, reconcile me againe vnto thee, and purchaſe me thy grace and fauour, and euerlaſting life. Wherefore, through the merite of his moſt bitter death and paſſion, and through his innocent Bloodſhedding, I beſeech thee, O heauenly Father, that thou wilt vouchſafe

uochsafe to bee gracious and mercifull vnto mee, to forgiue and pardon mee all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme, and strengthen mee with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may hencefoorth with a willing and glad heart, walke as becommeth mee in thy most godly commandements, and so glorifie and praise thee euerlastingly; and also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merily vnto thee, and say, I beleeue in God the Father Almightie, maker of heauen and earth, and in Iesus Christ, &c, But O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt bee prayed vnto and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I cry, and say, Our Father which art in heauen, hallowed bee thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from hencefoorth, into thy tuition, ruling and gouerning me with thy holy Spirit, that all manner of darkenesse, of misbeliefe, infidelitie, and of carnall lusts and affections may bee vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule, through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

¶ Another

Godly Prayers.

¶ Another prayer for the Morning.

OAlmightie and most gracious God, we heartily thanke thee for thy sweet sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commanded by thy holy Word, that no man should be idle, but all occupied in godly & vertuous exercises, euery man according to his calling: We most humbly beseech thee, that thine eyes may attend vpon vs, dayly defend vs, cherish, comfort, and gouerne vs and all our counsailes, studies, and labours, in such wise, that wee may spend and bestow this day according to thy most holy Will, without the hurting of our neighbours, and that wee may diligently and warily eschew and auoid all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

¶ A prayer for the Euening.

OMost mighty Lord our Father, & God euerlasting, full of pity & compassion, wee acknowledge & confesse, that wee be not worthy to lift vp our eyes to heauē, much lesse to present our selues before thy Maiesty, with confidence that thou wilt heare our prayers, & grant our requests, if we consider our own deseruing: For our consciences do accuse vs, and our sinnes witnes against vs, and we know that thou art an vpright Judge, which doest not iustifie the sinners and wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most mercifull Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desparation: we vtterly renounce all worldly confidence, & flee to thy Soueriegne bounty, as our onely stay and refuge, beseeching thee not to call to remembrance our

manifold sins and wickednesse, whereby we continually prouoke thy wrath and indignation against vs, neither our negligence & vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Son Jesus Christ, who by offering vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call vpon thy Name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring, and thirsting for thy grace, shall euer set foorth thy praise and glorie. And albeit we bee but wormes and dust, yet thou art our Creatour, and we be the worke of thy hands: yea, thou art our Father, and we thy children: thou art our Shepheard, and we thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, & we thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know that at what time soeuer a sinner doeth repent him of his sinne from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet. Ezek. 18.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauaile: Grant, O Deare Father, that we may so take our bodily rest, that our soules may continually watch for ỹ time that our Lord Jesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe bee not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may bee the better

better disposed to liue in al Godly conuersation, to the glory of thine holy name, and profit of our brethren. Amen.

¶ A most necessary prayer.

O Lord Jesus Christ which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring forth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) beeing pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

¶ The prayer of Manasseth King of the Iewes. chron: 2. cap: 33. Sam. 1. 3. 18.

O Lord Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the Sea by the word of thy Commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised * repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed

* Thou hast promised that repentance shall be the way for them to returne to thee. Iere. 25. c.

repentance vnto ſinners, that they may bee ſaued. Thou therefore, O Lord, that art the God of the iuſt, haſt not appointed repentance to the iuſt, as to Abraham, and Iſaac, and Iacob, which haue not * ſinned againſt thee, but thou haſt appointed repentance vnto mee that am a ſinner. For I haue ſinned aboue the number of the ſand of the ſea. My tranſgreſſions, O Lord, art multiplyed: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of the heauens for the multitude of mine vnrighteouſneſſe. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue I any releaſe: For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy Commandements. I haue ſet vp abominations, and haue multiplyed offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I haue ſinned, O Lord, I haue ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgiue me: O Lord, forgiue me, and deſtroy mee not with my tranſgreſſions. Be not angry with me for euer, by reſeruing euill for me, neither condemne mee into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt ſhew all thy goodneſſe: for thou wilt ſaue me that am vnworthy, according to thy great mercie: therefore I will praiſe thee for euer all the dayes of my life. For all the powers of the heauens praiſe thee, and thine is the glory for euer and euer. Amen.

* He ſpeaketh this in compariſon of himſelfe and thoſe holy fathers which haue their commendations in the Scriptures, ſo that in reſpect of himſelfe he calleth their ſinnes nothing but attributeth vnto them righteouſneſſe.

¶ A Prayer containing the duety of euery true Chriſtian.

O Moſt mightie GOD, mercifull and louing Father, I wretched ſinner come vnto thee in the Name of thy dearely beloued Sonne Ieſus Chriſt my onely Sauiour and Redeemer: and I moſt humbly beſeech thee for his ſake to bee mercifull vnto mee, and to caſt all my ſinnes out of thy ſight and remembrance through the merits of his bloody death and Paſſion.

Powre

Godly prayers.

Powre vpon me (O Lord) thy holy Spirit of Wisedome and grace: gouerne and lead me by thy holy Word, that it may bee a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnes and darkenesse of my heart through thy grace, that I may dayly be renewed by the same Spirit and grace: By the which (O Lord) purge the grossenes of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy Word and heauenly Will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, and grant me thy peace all my dayes: Graciously pardon mine infirmities, and defend mee in all dangers of body, goods, & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits, and sleights of that old enemie of mankinde, Satan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate with most humble minde, craue of thy diuine Maiestie, to bee mercifull vnto the vniuersall Church of thy Sonne Christ: and specially according to my bounden duety, beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruant our most deare and Soueraigne Lord King Charles, increase in his Royall heart true faith, godly zeale, and loue of the same: And grant him victorie ouer all his enemies, a long, prosperous and honourable life vpon earth, a blessed end and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsailers, and euery other member of this thy Church of England, that they and wee in our seuerall callings, may truely and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith, and Religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same, till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity,

sperity, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as Wife, children, and seruants: Ayd me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And forasmuch as in this World I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darknesse, and with wicked men executours of his most damnable Will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an inuincible constancie against all corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life, I must abstaine, in the end I may attaine to thy heauenly rest, which is prepared for mee and all thine Elect, through Christ our Lord and onely Sauiour.

Amen.

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Cum Priuilegio Regiæ Maiestatis.